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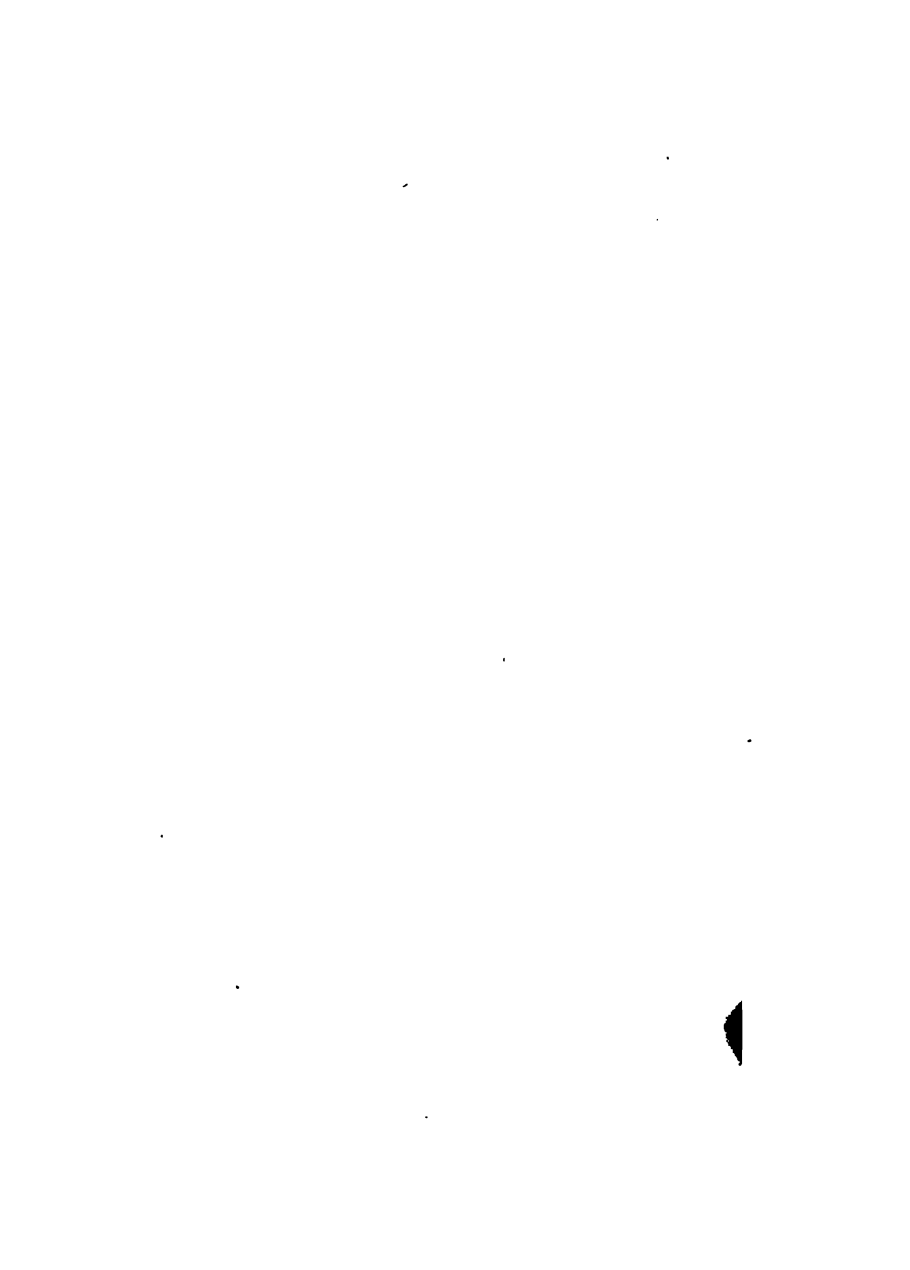


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THE
GUIDE TO SERVICE.

THE GOVERNESS.

G. S.

LONDON:
CHARLES KNIGHT AND CO., LUDGATE STREET.

1844.

260. c. 696



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It is a hacknied method of propitiating readers, to offer a prefatory apology; and in most cases the work that requires one ought not to be published at all. It seems fair however, on the present occasion, to mention that the nature of the series of which "The Governess" forms a part, precludes a very elaborate inquiry into such an extensive subject as education; the utmost that could be done was to convey and briefly illustrate general principles. Though the kindness of the Publisher has allowed much more than the space usually devoted to other works in the series, the writer is fully conscious that in many points he has treated the subject cursorily, but he hopes, not carelessly: nor is it unreasonable to plead as an excuse for occasional errors in style and composition, that with the exception of about twenty pages, the whole has been written during late hours of the night, being the only leisure permitted by the daily duties of a very arduous profession.

G. S.

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THE GOVERNESS.

CHAPTER I.

MATERNAL CHARACTERS.

WE feel the difficulty of our task. To write upon education, in the middle of the nineteenth century, almost necessarily implies a volume of trite remarks with common-place inferences, nauseous from frequent repetition: while to explain the duties of a Governess, without taking education for the text, would be as absurd as to "leave out the character of Hamlet, by special desire," in performing the tragedy of Shakspeare.

And yet we may venture to ask, if the business of education, and especially of female education, is even yet generally understood? Can we safely assert that woman is more informed, more excellent, more adapted to the duties peculiar to her station and her sex, than in the days of our mothers?—that she is more exempt from the failings, or less liable to the errors, of her sex? If the answer is even doubtful, the work of education is still imperfectly understood, and a few hints on the subject may not be improperly introduced into the present series of practical instruction.

We do not intend, in the following pages, to limit our remarks to the principles and practice of female tuition; in fact, the position and the conduct of the teacher, the general economy of the governess's life,

are more decidedly within the proper scope of the present work, than the instructive management of her pupils; but these topics are so intimately connected, that it is scarcely possible to separate them, even with a view to the lucid classification of our subject; it is because the responsibility of the governess is not only heavy, but peculiar, because her situation is at once high and equivocal, that her course is difficult, and her path obscure: with the best intentions, and the most zealous desire to acquit herself properly, she may err, and often does err, from unconscious ignorance of what is morally required of her. She begins her arduous career at twenty—she enters a new family, unknowing and unknown, except by report; and she finds that, in the first instance, if not throughout the engagement, she has to follow, and not to guide, the judgment of her employers: policy tells her that it is her interest to please them, and it requires much experience in the world to know that the surest way of pleasing, eventually, is to resist, not to yield to the foibles of weak parents. If a governess has the spirit to assert her own opinion, in nine cases out of ten she is discharged; and usually on some false pretext of temper, or insubordination. With this apprehension constantly before her, a young woman naturally, and almost inevitably, becomes a passive instrument of mechanical discipline; we cannot call it education; instead of following out the system which her own observation dictates to be right, she satisfies herself that her duty is confined to simple obedience to the rules prescribed by an indulgent, and probably ignorant mother. A just conception of the duty that she is about to undertake, would guard her against this error; yet it is an error into which the majority of governesses fall, and an error too often fatal to their pupils, no less than to themselves.

We propose, then, to commence with a review of the proper duty of the governess; when this is ascertained, the mode of discharging her duty is comparatively a problem of easy solution.

There is no great mystery in the matter, one word will express the whole; that word has a polarity about it that makes it an infallible guide; though to follow up the metaphor, there will be always variations of the compass in different latitudes; the governess is the *delegate* of the mother. But it is "the mother," such as we ought to find her in reference to her class in life, her connexions, her relative obligations, her professions, and her reasonable expectations.

To explain our meaning: the maternal position of the wife of a country gentleman implies an educational system widely different from that which would be appropriate to the family of a London tradesman, though their respective incomes may be on a par. In both cases the moral cultivation ought to be the same; in both cases the same habits of economy, retirement, and regularity, should be studied; but duties of a social character are likely to fall within the province of the one family, which to the other would be irksome and almost unnatural: a lady, even of youthful age, may take a useful part in the parochial business of a country life, when the same activity of benevolence would be utterly impracticable, and even improper, in a metropolitan district. The distinction is yet more apparent, in reference to the affluence or comparative poverty of the parent: for this is too often a safe index to the future alliances of the daughters, and the duties which, as married women, they may have to perform. "The mother" ought to regulate their habits and instruction with a calm and sober view to such expectations, and the governess, as her *delegate*, should keep

them constantly in her eye, even when the mother forgets them. Hence we say, that while the delegation of maternal authority is the title from which all the powers of the governess are derived, it is at the same time her province to consider well, what ought to be the functions of maternity, in reference to the actual and expectant position of the daughters. Nor is it less her business, when she has conscientiously informed herself of this, to act up to her conviction, or else to resign her charge.

What then are the duties of "a mother"? The question appears almost ludicrous, from the seeming simplicity of the answer,—Who can doubt as to the nature of maternal duty?—is it not to nurse, to instruct, to aid, to *take care* of her offspring; to watch over its ailments, to provide for its wants, to check its errors, to superintend its comforts? True, these general terms express very fully all the maternal office; but so little are they practically understood, or, to speak more properly, so easily is conscience satisfied by the discharge of duty *in general terms*, that hence arises the necessity for the governess as the maternal deputy. If the mother acquitted herself fully of all the task which nature has devolved upon her, masters would do the rest. Accomplishments would be better taught by professors and academicians, than by the cleverest *lady of all work*, and governesses, as a class, would speedily become extinct.

While it is indisputable on the one hand, that the usages of society impose on a mother obligations, not altogether consistent with devoted attention to the progress of her children, it is not less true that the weight of such obligations is estimated far too highly, and furnishes an apology for relaxing that attention, with which conscience ought never to be satisfied. If the truth must be told, ladies in the

higher classes of society, in modern times, do as little as may be beyond bringing children into the world, for others to educate and foster. A housekeeper regulates the economy of the table; a Swiss *bonne* takes charge of the nursery; a governess manages the school-room; and her ladyship's time is absorbed in making calls, arranging parties, and consulting her dress-maker. Speak of her children, and her tongue is eloquent on their pretty sayings and doings; she can talk with enthusiasm on their rapid advance in French, German, Italian, drawing, music, and universal knowledge. She boasts of "her treasure of a governess," in "the kind Miss Thornton;" she vaunts "the vast cleverness of Monsieur le Conte" as a linguist, or "Signor Onattini, the charming singer;"—"though, to be sure, with such intelligent pupils as *her* children, they ought to be ashamed of themselves if they did *not* succeed:" but interrogate her as to the system pursued, either by nurse, or governess, or master, and she will readily confess that "she leaves all to them, though she must say for herself, that she daily visits the school-room for half an hour, at least: but, my dear madam, where is the use of paying these people if you interfere with them?"—and there, by her own acknowledgment, ends her maternal duty.

This is characteristic of a large class; but there is another, very little inferior in extent, but far more difficult to co-operate with in the school-room duty. There are very many females, still in the upper classes of society, who affect, and often really feel, a deep interest in the improvement of their daughters; perhaps even an interest paramount to all the attractions of fashionable idleness. Mothers of this class *do* visit both nursery and school-room; and from their mistakes and misdirected anxiety, work more mischief in their hour of inspection, than the governess

can remedy in a week of unremitted labour. They undo all that has been done. They think that "dear Margaret does not understand what she is about. The 'Modern Europe,' is too much for her: don't you think, my dear Miss Thornton, that 'Mackintosh's History of England' would be a better book? I have heard that it is very clever: and Mary looks pale and exhausted; you have not been out to-day, my dear? Come, you shall both take a drive to Regent Street. We must relax a little, Miss Thornton; too much confinement is bad for the mind as well as the body, as Pennington tells me: we will talk over a new plan." And accordingly, twenty new plans are suggested, discussed, and laid down, within six months; the children become unsettled and idle; and, as a necessary consequence, insubordinate, fractious, and ill-tempered. The "treasure of a governess," is voted incapable, for faults which she had no share in committing, and mamma piques herself on her vigilance and penetration in discovering "as she hopes, before it is too late," the bad system that obtained in the school-room. "Dear Miss Thornton is a very well-meaning person—very kind and attentive; but she does not understand the science of education."

There are other mothers in the same sphere of life, who act a similar part, yet more mischievously, by interfering on religious points. To censure this, or even speak of it with levity, would be offensive and wrong, where it springs from an internal conviction that error is being inculcated. We only condemn that which we may call, the petty intermeddling of conscience. Mothers of this class are always, and very properly, minute in their inquiries, into the religious *tone* of their governess before they engage her; inasmuch as true piety is denoted by its practical fruits, and there are few opportunities of observing these in

a girl of twenty, the usual questions are, "What church has she attended? does she seem impressed with the importance of religion? does she habitually read her Bible?"—and so forth. The candidate may be satisfactorily reported in these, and a hundred similar particulars, and yet be neither a Calvinist nor a Baptist, nor an Arian, nor a Socinian, nor yet, in truth, have any very clear conception of the peculiarities of either creed. She is versed in Scripture history; she is familiar with the broad and practical truths of the gospel: she is desirous of acting herself, and of teaching her pupils to act, on the holy laws of love to God, and love to man: and yet she has never troubled her head with controverted doctrine, whether among the fathers, or in the modern Oxonian school. This is not enough for the religious mother: she attends the morning reading of the Bible, and listens to the simple and natural paraphrase of the reader. A supposed mistake occurs; for who could read through a chapter, and explain it to the perfect satisfaction of a controversial hearer? "My dear Miss Thornton; you will pardon my interruption, but surely you cannot be aware of the Antinomian tendency of that remark! I cannot go your lengths in the doctrine of election; we must have a little conversation on that subject; indeed, I am afraid, from many things that have fallen from you, that you have not reflected deeply on these important points. I never can be sufficiently thankful for the light which dear Mr. Sober threw on my mind: did you ever hear him preach?" And then follows an explanation, or an intended explanation, tending only to obscure the minds both of governess and children, but sufficiently efficacious in removing their confidence in their teacher, and in damping her zeal in their tuition. The usual catastrophe follows: "Miss Thornton is a charming teacher, but she is

deficient in that most essential point—a vital interest in religion: she wants spirituality. I hope, for her own sake, poor thing, that this disappointment will draw her mind to serious reflection, but it is clear that she would lead my daughters into fatal error.”

Sometimes it occurs that the maternal anxiety takes another, and a very inferior turn. The mother may be very conscious of her own inferiority in some art or accomplishment, and hence she attaches an overweening importance to excellence in it. “Every thing must be sacrificed to *that*.” No matter, whether it is painting or music, French or Italian. Some time or other she has failed to please, and vanity has told her that it was because she had failed in the desiderated accomplishment. It may be music—then, the piano *must* be practised, at least, three hours a day. No matter that it interferes with other accomplishments—with more indispensable study—with general literature, or even with common, elementary arithmetic. Nay; health itself, so far as air and exercise are conducive to health, must yield to the special object. “It is of no use talking, Miss Thornton; I never found the want of Italian or of history. Six months will give French enough to visit Paris; but music never can be learnt unless you begin early. Moschelles told me so himself, and it has been my bane all my life, that I know so little of it. I therefore insist on Caroline and Charlotte practising, each, for six hours a day.”

Judgment is given, and for a certain time the musical work is done; but no other is even attempted; or, if it is, it is opposed: because, “Mamma says, I am to practise six hours, and I am sure I have not time for all.” Caroline is very right; she has *not* time for all, and all but the piano is neglected; and even the piano, from the weariness of unvaried labour, is uselessly practised: the pupil soon

betrays *progressive* ignorance, and her governess is discharged as "unable to teach any thing, not even the elements of music."

This monomania in education often exhibits itself in a ludicrous form; an instance lately occurred which deserves special mention. A young lady of more than ordinary merit was introduced to a female patron of this class: we must give the interview in a dramatic form, for no other will do it justice.

"I am delighted to become acquainted with you, Miss Thornton; Lady Willoughby has given me a charming character of you: we only want to know each other. You are accustomed to children?"

"I have been a governess for some years."

"You profess to teach all the usual matters, I believe?"

"Yes, ma'am; so far as regards elementary instruction, but the assistance of masters, in some points, is indispensable."

"Oh, certainly; music, painting, and languages, cannot be acquired without masters; but you can superintend the practice of their lessons?"

"I believe that I can satisfactorily prepare my pupils to receive the full benefit of their superior instruction?"

"Very good; very satisfactory. I believe you are a proficient on the piano?"

"I hope that I am a good pianiste."

"And on the harp?"

"I have had considerable practice."

"You understand thorough bass?"

"I have some knowledge of composition."

"Your attainments seem to be very creditable, Miss Thornton; but I presume you have not confined yourself to music. Are you as familiar with drawing?"

"I have studied perspective in the usual way, and received a course of lessons from Varley."

"An excellent master; but I have seen specimens of your performances, and need not press the inquiry on this point. Are you familiar with ancient and modern languages?"

"I cannot profess to be a classic; I have mastered the Latin Grammar, to aid my acquisition of other languages, but I never attempted more."

"Quite enough, Miss Thornton, quite enough; I don't wish my daughters to go further. Of course, you are familiar with French?"

"Perfectly."

"And Italian?"

"I have never been in Italy, but I can write and converse in Italian with ease."

"Very good; and German?"

"I am sorry to say, ma'am, I never studied German."

"Never studied German! Surely, Miss Thornton, you cannot have omitted such an important branch of modern education?"

"Indeed, ma'am, I never thought of it; I have had no opportunity."

"Who could have thought it! Not read German! Why, every body reads German now-a-days!"

"It has lately become fashionable, I am aware, but really I have had no time to study the language, nor have I ever been required to teach it."

"Well, really this is very odd! Lady Willoughby assured me that you were highly accomplished, and she is reckoned an excellent judge; but you, *really*, do not understand German? I don't know what to make of it. Is there any thing you *do* profess to teach?"

"I have already explained to your ladyship that I

feel equal to all the ordinary duties of a governess, and may even pretend to proficiency in some of them; but I must confess, that I do not undertake German."

"Very extraordinary, Miss Thornton, very distressing; I must see Lady Willoughby again: very curious; not understand German! The only language of any use in these days; no one can travel up the Rhine without it; and we go to Baden next summer. Well; I cannot comprehend it: but I fear, my dear Miss Thornton, that we shall not suit each other. I could have made shift to supply any other deficiency, but really, I cannot do without German. It is the chief accomplishment that I desire for my daughters. Music and drawing are all very well, but we can do without them in a governess; and every body can teach French, or Italian either, for that matter; but German is what I want."

And the fair patroness rang the bell, gracefully bowed Miss Thornton out of the room, and ordered her carriage to Lady Willoughby's instantly!

The absurdity of this requires no comment: and yet the case is common; German may be the weak point with some mothers: Chinese may be equally a desideratum with others: we only illustrate the class by one instance taken from life; but the class is a large one, and as ignorance too often obtains exactly in proportion to the aspiration after fashion, we must feel no surprise that women are to be found in high rank, who can little appreciate the difficulty of attaining excellence, and consequently of undertaking instruction, even in a single art. It is yet more frequently the case, that little allowance is made for the diffidence with which a young woman of real talent and genuine modesty, avows her capability for the employment that she seeks.


If some mothers are absurdly anxious for the cul-

tivation of one subject, to the exclusion of all others, there is a monomania very nearly allied to it, but exactly the reverse in its outward symptoms. There *are* ladies, and more especially among those who can pretend to little personal accomplishment themselves, who affect an absolute disdain for "such frivolities;" music is nothing in their estimation; painting but little better; dancing, ridiculous. "French only enables the girls to read sentimental trash—Italian is all very well, if they are to be Opera singers—what woman ever sits down to the instrument, or uses her pencil, after she is married?—she has more than enough to do, without troubling herself with such puerilities!"—and, accordingly, with them education must take a very different turn.

"I wish my girls, Miss Thornton, to be rational women; to join readily in the conversation of intelligent men; I have no desire for them to grow up into professors of singing or drawing, or to figure away in the ball-room, capering and pirouetting, and flirting with every puppy that approaches them—let them be sober, sensible women, well informed in all the topics of the day, and not ashamed to take part in the discussion of them."

And, in the abstract, who can dissent from such a proposition? What more can be desired than to make woman an intelligent companion? But when we come to the practical details by which this most laudable object is to be attained, our judgment is not so easily satisfied.

"Certainly, Miss Thornton, much difference of opinion may fairly exist on such points, but I have reflected deeply on them, and I am not easily misled in my conclusions. Modern history, and especially political history, is an excellent foundation for us to build upon; and Scripture history is a necessary prelude to the history of the Church. You know, my



dear young lady, that we live in days of controversy—political, physical, and prophetic; my daughters ought not to sit on the sofa in stupid amazement when such subjects are broached. I should die of mortification to see them play the part of those silly Miss Wilsons, who never seem alive unless a quadrille is proposed, or when performing their eternal duets. And then science is the order of the day; indeed, without geology, we cannot understand the order of creation: you have my full permission to conduct them through the circle of sciences—not that I wish them to be *blues*, far from it—I never was blue myself, yet I fully appreciate the value of profound learning; indeed, I feel that it is indispensable in these times—so you will regulate their reading accordingly: perhaps, in compliance with custom, half an hour a day may be occasionally given to practice or drawing—but only as a relaxation, you know, from graver study. You will begin with the mathematics, of course. I have already read deeply with them, and you will find them familiar with Euclid—but I will look into the school-room as soon as I come back, for I see the carriage at the door. I will soon set you right, if you have any difficulty!”

Is this a coloured picture? we can only answer by a fact within our personal knowledge—that a lady, and an excellent woman too, and clever as well as excellent, read Butler’s Analogy with her children, girls of the ages of nine and twelve, to the exclusion of lighter instruction, till the unlucky urchins found a way of relieving themselves of half the task, by skipping over the alternate pages, to the end of every chapter; their preceptress never discovered the interruption of the argument, nor detected the ruse, till, at mature age, it became a rich source of banter upon the profundity of female education!

We have noticed a maternal character too anxious

on the subject of religious instruction ; but there is a class, by no means dissimilar—perhaps their failing springs from the same source—where the first injunction is in the nature of a positive prohibition to interpose, in any way, on this the most important of all subjects of education. “ Their religious instruction, my dear Miss Thornton, is my exclusive province. You will excuse me, I am sure, but I can allow nobody to interfere in this part of the maternal duty;—you understand me? I don’t profess to teach music and those sort of things; my own education was too much neglected to qualify me for their instructor, or I would gladly be so in every thing; but religion is another thing, and I can permit nobody to teach my daughters their duty towards God, but myself.”

Now this is all very well, and very right, if the same rigid conscientiousness that enjoined the duty, vigilantly watched over the performance of it—but there lies the evil : the governess is discharged from all responsibility, and excluded from all interference; yet it is the governess who has to pass her daily life with these tender objects of maternal anxiety : every hour of every day is spent with her, and at an age, too, when the mind is most susceptible of impression : it is she, and only she, that can perceive the hourly indications of temper, of disposition, and even of vice : the mother sees little or nothing of this, for when her daughters are in her society, it is in the hour of relaxation, of amusement, when all is gay and serene. But the governess dare not appeal to the conscience or to the principle—that is verging on the forbidden ground ; she may check all murmurs, she may punish the outward expression of it, but she may not presume to touch on its sinfulness, unless in the most vague and general terms—this is reserved as the prerogative of the religious mother, and the prerogative is rarely called into exercise, because the occasion

for doing so rarely presents itself, unless on the equivocal ground of report, cautiously made, in the fear of offending parental tenderness and partiality. She may, indeed, advert to the lessons and principles inculcated by her employer—to the violation of them involved in any particular misconduct; but this is at best no more than reminding her pupil of last Sunday's domestic sermon, and assumes, moreover, what is rarely the case, that the sermon is preached habitually, and at stated intervals.

Among the varieties of maternal anxiety, we must not omit another of very frequent occurrence; and often more excusable than any that we have yet mentioned, but still too often carried to a weak and culpable excess. It is displayed in morbid apprehension respecting health and physical capability. That young females demand far more indulgent consideration in this respect, than boys of the same age, is unquestionable; but it is no less true that, with both sexes, over-nursing and over-physicking produce more mischief than over-exertion, whether of body or mind. The tendency of modern education, at least with boys, is undoubtedly to strain the application of the mind too much; to impose an intellectual labour at once too long and too severe. Yet it is equally an error to fall into the opposite extreme, and this is commonly the case in the education of girls. Children are acute observers in all that affects themselves; if mamma finds a frequent apology for interrupting study, in head-ache, paleness, or apparent lassitude, a good excuse for a holiday will soon be found every day in the week, and with as little benefit to the body as to the mind. The instances in which intellectual energy has neutralized, if not overcome physical infirmity, are far more numerous than those in which such infirmity has yielded to the very dangerous and doubtful antidote, of idleness and *self-sparing* indul-

gence. To lie in bed till a late hour, when under the influence of diaphoretic medicines, is all very right and prudent; but colds and febrile sensations will never be wanting, if the avowal of them is found to excuse getting out of bed before ten o'clock on a frosty morning.

CHAP. II.

MATERNAL CHARACTERS.

In this very general classification of the usual maternal failings, we have been guided by the desire of rendering ourselves clearly intelligible, when we say that the duty of the governess is to consider herself the delegate of the mother, such as she ought to be, rather than such as she is usually found; nor is it mal-apropos to observe, that the very prevalence of such maternal weakness as is implied in the foregoing descriptions, argues much error in one point of female education. Notwithstanding all instruction, all example, and all experience of mischief, many instances will daily occur of weak-minded parents, and silly, indulgent, and over-anxious mothers. It is not within the compass of human means to achieve a universal triumph over human infirmity. Yet it is not too much to say that, had any good system of female education generally obtained twenty years ago, we should not witness in the present day, such frequent displays of the errors we have been mentioning;—in other words, the mothers have themselves been the victims in their adolescence, of the same faults which we would seek to reform in the treatment of their rising generation; they may have been well taught in the popular sense of the term, but they were never en-

lightened on the duties of maternity! yet who can deny that it is the highest of all female duties.

And here, we admit, is one great difficulty that meets us *in limine*, when we attempt to define the peculiar office of the governess. Almost always young, and generally unmarried, how can she inculcate, or even comprehend practically, the functions of a relation which she has never filled herself, and, very possibly, never even seen discharged with good sense? If the essential point in every girl's education is to prepare her for the right discharge of the maternal office, it seems almost necessarily to follow that a matron alone can effectually convey such instruction. There is only one course—the governess ought to study “the mother” yet more attentively than “the child;” not indeed in the artful policy of a sycophant, to subserve her weakness, or flatter her foibles, but certainly to avoid offending them, while at the same time she guards her pupil against the imitation of them.

We may facilitate this study by a few passages from the auto-biography of the lady whom we have introduced as Miss Thornton; we will quote them in her own words, but we must premise that “Mrs. Watson” means nobody, “Mrs. Carey” means nobody, “Lady Halton” means nobody, nor is any personality contemplated in any of the assumed names, excepting in the case of the fair narrator herself—“Miss Thornton” does mean a living personage: she is the representative of every young lady who has ever been engaged in the mystery of brain-brushing. It is unnecessary to state the time, or place, or other circumstances under which we became favoured with the narrative—suffice it to say that it is authentic:—

I was recommended to Mrs. Carey by the clergyman of the parish where I had for many years been

a boarder in a large school; the confinement, the constant excitement, and yet the monotony of my work, were gradually undermining my constitution, and, with true clerical benevolence, he exerted himself to find some situation where my acknowledged attainments might be profitably employed. The opportunity soon offered in the family of one of our county members. He was known as one of those that are honoured with the appellation of "distinguished"—but whether by his oratory or his silence, I never could exactly make out; for, during the six months that I was in the family, all I witnessed of his parliamentary life, was the constant arrival of one of those circulars in which attendance is "*most earnestly entreated*, a division being expected." These little notes were usually left on the mantle-piece, as an ample and undeniable apology for being absent all night, two or three times a week: his lady took full advantage of the independence in which she was thus left; and if her engagements were of less public importance, they were quite as numerous and absorbing. She was scarcely thirty, and yet had three girls, the eldest of whom was twelve. It was to undertake the charge of them that my services were required.

On my first introduction to her, I was much surprised by the facility with which my credentials were received. I was asked no inconvenient questions, and still less was I perplexed with any critical dissection of my qualifications. I was immediately at my ease with her; she invited me to sit by her on the sofa.

"It is so kind of that good man, Mr. Porter, to send you to me, Miss Thornton. You can't think how I have been plagued to find anybody that I could safely trust; but he passes high encomiums on you. How long have you known him?"

"He was a frequent visitor at the school where I was educated."

"Allow me to ask about your parents;—where do they live?"

"I am, unfortunately, an orphan—I cannot even recollect them."

"I am sorry I asked the question; but you are aware, Miss Thornton, that in our circle of life so much depends on style, and early habits, that I am anxious to know in what sphere they moved."

"My father was a clergyman."

"Well, it is a very honourable profession, and I have no doubt that you have mixed in good society. You can teach everything?"

"Everything within my proper sphere, ma'am, but"—

"Oh, very well, that is all one wants, you know; nobody can teach anything out of their sphere, of course. Now I must tell you a little about my girls;—they are clever—very intelligent indeed; but I am sorry to say they have been sadly neglected; not indeed by myself, for I visit the school-room every day—but I cannot be everywhere at once, and as to their father, he is extremely fond of them, and very proud of them, I assure you; but then his parliamentary duties take up all his time; and Miss Dormer, who has just left us, was not equal to the task. She wanted masters for everything. I believe she would have had a master to teach them to speak, if they had not learnt it already. Now we are not rich, Miss Thornton. (They were reported to have only eight thousand a-year!) People in our class are really obliged in these days of retrenchment to be very"—Here a servant entered with a card. "Show the Colonel into the library. I will return in five minutes, Miss Thornton—will you amuse yourself with the Post?" and handing over the paper, she withdrew.

I waited her return for more than an hour, wondering a little what business she could have with "the

Colonel" more important than the introduction of her children to their new teacher. At the end of that time she returned, all hurry and confusion—

"I entreat your pardon, Miss Thornton, I did not forget you; but what with visitors on the one hand, and business on the other, I scarcely know which way to turn myself. There is Madame Pons has been with me for an hour about my birth-day dress—and I have fifty things to say, and more to do—while the carriage has been waiting this half-hour. I am sorry I can't assist you more, but I will call the children before I go (*ringing the bell*). You will come to us to-morrow?"

"Indeed, ma'am, I was not prepared for such an early summons."

"Well, the next day?"

"I am afraid that in less than a week I could not"—

"A week! must we wait a whole week? What in the name of wonder am I to do with the girls? Why Miss Dormer left us more than a week ago, and they have been shockingly idle ever since. It is very unfortunate!"

"I will endeavour to arrange for an earlier day."

"Well, well; I cannot stop to talk about it now. *Jemima!* bring Miss Carey down. Good bye, Miss Thornton; you will tell me what you think of them when I see you again." And away she went, not staying to introduce her girls, though she met them on the stairs. The eldest was a fine child, somewhat pert in her manners, and well disposed to be petulant. Her sisters were too young to exhibit any decided traits of character or disposition at a first interview, though they partook of the flippancy of the eldest. I endeavoured to make acquaintance with them as best I might.

"By what name may I call you, my dear?" *addressing myself to Miss Carey.*

"I don't know your name, and I shan't tell you mine."

"My name is Thornton. I am come to teach you, as Miss Dormer used to do."

"I didn't like Miss Dormer, and I'm sure I shan't like you."

"I hope you will; you like to be taught, don't you?"

"No, I don't: and mamma says that I must learn Italian, which I hate."

"Have you learnt French?"

"Oh yes! I have learnt so many things, I can hardly tell them all."

"Can you talk French?"

"No; but mamma says I shall soon be able to do that, when we go to Paris."

It was a sad presage of my future fate: yet the child did not want ability; but as to application or steady pursuit, the very terms were unintelligible, in any practical sense, to the whole household. From morning till night, from Sunday to Saturday, all was hubbub-confusion and disorder. Even the apartment appropriated to study was not sacred from hourly intrusion, and daily change. It was very true that Mrs. Carey paid us a periodical visit; sometimes for ten minutes, sometimes for half an hour; but it was the sure harbinger of trouble.

"I am sure you will excuse it, Miss Thornton, but we sadly want the library to-day; the new curtains are fitting in the drawing-rooms, and I can receive nobody anywhere else."

We removed to the children's bed-room, and one half-hour was lost in the operation, and another in hunting for books that could not be found. We at length were re-established in quiet; but it was not to last long. Jemima, the nurse, summarily ejected us from the bed-room. "She was very sorry to disturb us, but the beds were to be changed, for master's

uncle was expected, and he could not bear a confined room to sleep in." The uncle was an old gentleman of wealth; and, of course, all must succumb to "expectations." This is but an instance: on similar pretexts, our school-room was changed, our hours altered, and our patience put to the test, every week, and often many times in a week. And yet mamma inspected us daily, and even catechized her daughters on their lessons, but as little to their edification as to her own. This system could not continue without forfeiting all chance of success. I was watching for a favourable opportunity of remonstrance, when I was saved all further trouble. Hitherto, Mrs. Carey had been all kindness, cheerfulness, and good-humour. I gave her no trouble, though she gave me more than enough. I had little idea of the extent of her ignorance, and still less of the violence of her temper, and simply regarded her as frivolous, because immersed in gaiety and amusement, and as complaisant as she was thoughtless. But my penetration was at fault. One Sunday evening, after dinner, that being the only day on which I was accustomed to dine with the family, Mr. Carey, in reference to some display of temper by his daughter, observed to her mamma, "C'est une petite déterminée." Mrs. Carey cautioned him to be silent, "Elle vous comprend très bien." Her husband, piqued by the caution, denied her capability of understanding him, and appealed to me; when I explained that she knew she was the subject of our conversation, but I doubted her being able to follow it. I ventured to add, in mild terms, that I thought it injudicious, for this reason, to continue it. This was enough: the topic and the language were changed, on the instant, but not the temper which my remark had provoked. Mr. Carey left us to go to his club. The children were *prematurely sent to bed* (a common practice in many fami-

lies on Sunday evenings—because it is a day of rest, I suppose); and Mrs. Carey and myself were left together.

“I really don’t know, Miss Thornton, whether I am most obliged to you for your judicious caution, or for your successful instruction of my daughter!”

I could not dream of what was coming, and thought silence my best policy. She continued.

“You don’t answer? Indeed, I should wonder if you did; I never in my life was more mortified!”

“I am sorry if I have offended you, ma’am, but I do not quite understand you.”

“Oh! no doubt, no doubt! You understand me no better than my daughter understands French; and if she does not understand a common French expression, whom am I to blame for it but you, madam?”

Whenever a woman, much more a lady, significantly addresses you as “Madam,” when you have no peculiar title to the formality of respect, it is a certain indication of a tempestuous scene; and even silence in such a case, is but doubtful policy: but I was taken by surprise, and had no alternative.

“Still silent, ma’am! Perhaps *you* would understand me better if I were to talk French! I again ask you, whom have I to thank for it but you, ma’am?”

I felt irritated in my turn, and for a moment forgot my duty; for it is not every girl of twenty that can find a convenient refuge either in tears or hysterics. I answered—

“I am afraid you must thank yourself, in some measure.”

“Thank myself!” screamed the fair lady; “thank myself! saucy, insolent woman! Thank myself, indeed, for *her* ignorance and neglect! But I *will* be calm: yes, ma’am, at least, I will not forget myself, *as you have done*; though it is not the first time to-

day, that you have insulted me in my own house. I will trouble you to say, if you will condescend so far, I will humbly beg of you to say, where am I to blame?"

"Forgive me, Mrs. Carey. I feel that my answer was disrespectful, though my intention was not: we had better defer further explanation till to-morrow."

"Oh, pray don't fancy that *I* am offended. I never take offence, especially *from my inferiors*: but (with a very constrained calmness, the result of haughty effort) you shall not escape me thus, Miss Thornton. I have many important engagements for to-morrow; there is no time like the present. I insist on knowing where am *I* to blame?"

"If you will compel me to answer you, ma'am"—

"Compel! Oh, no! by no means; I compel nobody, I assure you. I only want a civil answer to a civil question, and one which I think, under the circumstances, I am well entitled to put!"

"I would explain, then, ma'am, with all respect"—

"No explanation, I beg of you; I hate all explanations: and as to respect, I have had more than enough of it already."

"I would have rather excused myself to-night."

"No excuses, ma'am! I want no more excuses: I hate a scene; it is the death of me. I only want a plain answer?"

"Then, I am afraid, I must say, that you are to blame in"—

"In *what*, pray, ma'am? In *what* am I to blame?—and what right have *you* to blame me? Who made you a censor of my conduct? This language, Miss Thornton,—this indecent language is most intolerable—most insolent—most audacious—perfectly outrageous!"

She raised her voice with each superlative; and at last rose from the chair with a violence that

startled me, clenching her little fist, and striking the table with such vehemence, that I was actually frightened, and leaving the room precipitately, I ran to my chamber, and locked myself in. She followed, and finding that even the domestics had assembled at the noise, she knocked at my door, with feigned composure, hoping that I was not ill. I was too prudent, however, to admit her; and the next morning, leaving a written farewell to my young charge, I quitted the house before she had left her bed. I could follow the history of the eldest girl, the innocent cause of all this discreditable disturbance, and a painful history it is; but it is not to my present purpose. It is enough to say, that she is the counterpart of her mother, and the mother of girls too likely to be counterparts of herself. . . .

In the scene which has been just described, neither the anger nor the vulgarity of its expression, is the point that particularly calls for notice: all feminine anger is unbecoming, and when audibly indulged, is inseparable from vulgarity: but the same irritation might have been caused by the fracture of a china jar, or the soiling of a new dress; it was the consciousness of maternal negligence, the pride wounded by anticipated reproach for it, that provoked this offensive, but natural display of temper. The daughter's ignorance stood exposed by her teacher, without an attempt to cloak it, and therefore with an implied, but emphatic, disclaimer of responsibility for it: the mother felt ashamed of her own blindness to the fact, and conscience told her that her own habitual carelessness was the cause; but anger is not less unjust than vulgar, and hence the determination to shift the reproach to others.

CHAP. III.

MATERNAL CHARACTERS.

The Careys are a large family; mothers of this character are to be met with in every circle; and with but little variety of feature. The main object of the world is to avoid trouble: but inasmuch as man is born to trouble, as the sparks fly upward, the only practicable way of escaping our share, is to delegate as much as we can of our duties to others, and care as little as possible how they are discharged. The practice obtains in every class of life. The minister of state throws the drudgery of office on his secretary; the beneficed priest confides his flock to his curate; the country magistrate relies on his clerk to find precedents and authorities; even the tradesman leaves the counter to his shop-boy; and all is done, not on the professed principle, that economy is found in the distribution of labour, but to *avoid trouble*; it is a secret worth knowing to all claimants on official justice; if they would gain their end, they must give as much trouble as possible, only tempering their dunning with sufficient respect, to allow no decent excuse for being bowed out of attendance.

And such is the case with fashionable mothers: they are fond of their children; they even take a pride in their excelling; conscience too, as well as instinctive affection, hourly suggests that it is a duty to instruct them. But then it is very inconvenient; it interferes with daily calls, and with what they are pleased to term, "daily duties that cannot be avoided." They are sensible of their own deficient education; that they have forgotten three-fourths of

the little they ever knew: and this consciousness is a sufficient salvo for the delegation of, not a part, but all their maternal care. They inquire for a governess: they are told that she is "very steady"—"very respectable"—"highly accomplished," and this is enough: secure, as they think, in a proper representative, they "leave all to her;" at least, they say they do, and then give themselves up to more amusing occupation in comfortable independence of maternal ties. But here is their error. The responsibility of the governess is truly great, but their domestic power bears no proportion to their responsibility; that remains with the mistress of the family, and any encroachment upon her prerogative, would be visited with far more indignation than the neglect of her children. Study is impracticable without quiet, regularity, system, and general comfort. But the comfort and regularity of the school-room, must at times clash with the arrangements of the household, except in the comparatively few instances, in which wealth can command a separate establishment for the children under the parental roof. Where this collision happens, who is to give way? the mother or the governess? If the mother is sensible and high principled, she will yield, for she will feel that the welfare of her child ought to supersede all other considerations; if she is thoughtless and selfish, she will make all other things give place to her own temporary convenience, and the school-room is voted a nuisance; "a greater nuisance than ever, under Miss Thornton's charge," if the governess has the firmness to remonstrate against the fickleness of the domestic economy. But to look into such details, and see by actual observation, how materially they affect the progress of study, would be troublesome. The systematic devotion, even of a single hour in the day to scholastic superintendence, would break in

upon every engagement. "It is too much to expect from them when they pay a governess to undertake it." They will not be at the trouble to understand the evil which they alone have the power to redress: the poor governess, who does understand it, and hourly feels it, and laments the interruptions that she cannot avert, is deprived of all power to make more wholesome arrangements, and yet is visited with angry reproach when the fruits of a bad system become visible. It is only then that she discovers, to her amazement, that she has been engaged, not to educate the girls, but to save trouble to mamma!—that her especial duty is only to keep the children out of the way when they are not wanted, and herself out of the way at all times; to make matters pass smoothly, and allow everybody, not even excepting herself, to glide over the surface of duty as easily and pleasantly as may be; giving instruction as far as circumstances will allow, and leaving improvement to the chapter of accidents. Such is the object, real though rarely avowed, of all fashionable *poco-curante* mothers. The case is one of peculiar difficulty to deal with, because expostulation implies, not error of judgment, but personal reproof, and conscience is always ready to give that sting to the mildest remonstrance. "Surely, Miss Thornton, you will allow *me* to be the best judge how to regulate my own establishment! really it is a point on which I do not want the aid of your advice! You cannot suppose that I am ignorant of what is essential to the progress of my daughters, or indifferent to their comfort!" And even where a rejoinder is not given in this tone of lofty displeasure, the answer is scarcely more satisfactory. "I am quite willing to do every thing in reason, for your comfort or their's, my dear Miss Thornton, but children are not the only members of a family; nor, you will ex-

cuse me, is it quite necessary, or even decent, that their governess should govern the whole establishment; our accommodations are not quite equal to those of a palace, and while we are in town, we must make shift as well as we can, and crowd each other as little as possible. I hope we may do better when we return to Leicestershire."

But in Leicestershire, matters remain the same, or are perhaps worse. Visitors crowd the house, temporary beds are fitted up, even in the school-room, and the governess is soon familiarized with the topography of all the garrets. "When visitors are gone we shall become settled again, but these accidental changes are inevitable at times." The visitors go: the weather becomes unsettled as the house becomes settled, and the ennui of the drawing-room becomes so intolerable, that "the dear girls begin to look pale; really, Mr. Carey, we must spend a few days at Leamington, before your shooting begins, and hear what Jephson thinks of them." A fortnight at a watering place has all the bustle of an inn, without half its comfort, and a country gentleman's house in September and October is more like an hotel, than a temple of the Muses! and this is all the improvement gained by our "return to Leicestershire."

And what is the remedy? We are sorry to say, there is none! A fashionable mother of thirty is incorrigible in such matters. Where it is simply a question of chamber arrangement, a reform may possibly be hoped, in a change of residence, or in the ordinary family movements; but when, as is usually the case, want of system pervades the whole house, and, to use the expressive vulgar phrase, everything is daily turned topsy-turvy, the evil is too deeply seated for a cure. The governess may avoid the dilemma, but she cannot extricate herself, when once involved

in it, unless she can bend her own mind to act on the *laissez aller* principle on the model of her employers, and then she may continue in peace, and her pupils in ignorance, to the end of the chapter. If she is governed by right and honourable feelings, she cannot do this; no alternative is open to her but to resign her post, and be very careful before she accepts another, to assure herself that her absolutism in the school-room, and all that appertains to it, will be recognised, and supported by requisite domestic arrangements. Among these arrangements, the constant and undisturbed occupation of a room is one of the most obvious, and the most easily conceded: yet even on this minor point, less attention is paid than its importance justly deserves: the school-room is rarely selected, as it ought to be, because, next to the sitting apartments, it is the most quiet, spacious, and cheerful room in the house. On the contrary, the apartment appropriated to study is generally one of the rooms that can best be spared, because it is, by size or situation, unfit for any other purpose! This is a serious mistake; cheerfulness of mind is no less requisite for successful study than health of body, and whatever tends to promote either the one or the other, ought to be considered indispensable, if attainable without serious expense. An anxious parent will attach due weight to this, and will choose her school-room for its aspect, its warmth, its ventilation, and comfortable appearance, while nothing will be spared that contributes to any of these advantages. We can conceive nothing more unfavourable to the infant mind, than habitual association of discomfort and dulness with the locality of its early instruction. Who would select the cell of a prison for his studio? If when carried to this extent the idea is obviously extravagant and absurd, it is not less so, though less

apparent, when the school-room is divested of the ordinary comforts, or at least of the necessary accommodations, of a library or saloon.

Yet this, though important, is far from being the primary stipulation which the governess should make: the exclusive, and even arbitrary distribution of time, and the prohibition of all intrusion, are powers on which she ought in prudence to insist as part of her high prerogative; her voice should be conclusive on every question of holiday, of hours for meals, for sleep, or for relaxation; there should be allowed no appeal to mamma, no discussion, no plea for casual remission or change, unless subject to her approbation. Exercise, diet, and *indulgence* of every kind, except in the single case of sickness, should be under her unlimited control. The very first successful appeal from her decision is fatal to her authority, and, therefore, most mischievous to her pupils.

By a distinct preliminary adjustment of these points, and others of a similar character, she will protect herself from scenes, and, what is of far more consequence, will save the children from being witnesses to them. Compared with many suggestions that we shall hereafter offer, these may appear trifling matters. But in fact they are far otherwise; we urge them as of vital importance, and we introduce them thus early, because they ought to be among the first articles in every treaty of alliance negotiated between two such high domestic powers as a mother and a governess. We will return to Miss Thornton's narrative.

CHAP. IV.

MATERNAL CHARACTERS.

.. Lady Halton was a very different character from my first patron, Mrs. Carey. She, too, was addicted to the usual frivolities of high life: she mixed a great deal with the world, but less from taste than early habit; and had, as I really believe, her children's welfare much at heart; she was what is often called 'a clever woman,' and, unfortunately, a very superficial one. There is not in all the range of female character, one more calculated to do mischief in the school-room, than the woman of clever ignorance; especially when, clever enough to be aware of her ignorance, but not rational enough to be ashamed of it; if fortune has smiled on her, and her course has been successful, it is yet worse. She jests at reading, undervalues labour, and would fain persuade her children, no less than herself, that knowledge comes by instinct. I had a fair trial with her in all respects but one. I never was allowed to have my own way for ten days together! At Mrs. Carey's, my annoyance originated in universal disturbance. There, we never had a room that we could fairly call our own: we were regarded as a kind of animated lumber; too ornamental to enjoy the dirty, dusty repose of the lumber-room, but too cumbersome not to make way for lighter articles that novelty made temporarily attractive. Could we have found a quiet corner to read and practise in, Mrs. Carey would have troubled herself but little whether Robinson Crusoe or Whewell's Bridgewater Treatise—Paradise Lost or Don Juan, was the subject of our study. A few trifling questions on the page before us, was the limit of her daily inspection.

At Lady Halton's, on the contrary, we enjoyed every convenience that could be wished in the way of physical advantage. Her husband's income scarcely exceeded a fourth part of Mrs. Carey's, but all was so well managed in reference to the school-room, that no ground was left for just complaint. The second floor of the house, when in town, was exclusively dedicated to our use. It consisted of three rooms, the largest of which was reserved for work; and access to any of these apartments was strictly prohibited to the whole family except our own servant: the prohibition was rigorously enforced. Had it only extended to her ladyship, we might have done well. I had not arrived many hours when she introduced me to my suite of rooms in a very friendly, but somewhat more solemn way than is usual; perhaps to impress on my mind more strongly, the recollection of her own supremacy, in proportion as she invested me with full authority over everybody and everything else.

"You will remember, my dear young lady, that in these apartments you are queen regnant. I have endeavoured to arrange them as comfortably as possible for you, and to provide you with everything that you can want; if I have forgotten anything, order it without scruple. Mary has orders to answer your bell, and pay explicit attention to your directions, in all things. On any complaint from you she will be instantly discharged."

This was very satisfactory, and kindly said, as well as kindly done. Ladies do not always consider how far kindness of tone, as well as of deed, goes to cheer and sustain a governess in her arduous duty: yet I had a little misgiving that some considerable drawback was in reserve.

"Nobody will ever presume to intrude upon you here; not even Sir John, unless accompanied by me,

and, to say the truth (for as you are to live with us, you would soon find it out) that condition is enough to prevent much inconvenience from him! but he willingly leaves his girls exclusively to my management; it is, perhaps, the wisest thing he does; but this throws a responsibility on me, greater than falls to the lot of most mothers. You will find me very anxious to acquit myself of it properly."

"Your ladyship's surveillance will prove a great relief to me."

"Not at all, Miss Thornton—not at all; you will find that I shall keep you very closely to work."

She had obviously misunderstood the purport of my remark, but it was not worth while to correct her: indeed, I was more anxious for her to *let herself out* than to offer promises for myself, and my silence soon effected this. She resumed rather abruptly.

"What is your system, Miss Thornton?"

Had she considerably added, "of philosophy," "of religion," "of arithmetic," or any other exponent, I should have been prompt with a reply, unexpected as the question was; but I was taken by surprise, and though a moment's thought would have inferred that she meant my routine of education with children, I answered, with some hesitation and confusion—

"I have no system, madam."

"No system! you delight me. I have an innate aversion to all your systems; they are the mere quackery of tuition. I never read on any system myself; and though I do not pretend to be accomplished, I believe I may say, without vanity, that I have read a great deal, and know a great deal. I am very glad to find you have no system; we shall get on famously together. I was afraid from all that I had heard of you, that this was your weak point, and that I should have had to go to school again myself with you, to enable me to teach my own daughters; it is

quite a relief to my mind to find you are no proselyte to the system of systematizing! I will not trouble you with more questions to-day; we will set to work to-morrow."

I have often noticed that girls are particularly apt at imitating their mother's foibles, even when they relate to matters beyond their early comprehension—perhaps it may be the case with boys as well, but their home is at school, where the father is rarely seen: girls are domiciled at home, where the mother is, or ought to be, constantly before their eyes, and faults are more perceptible and more easily mimicked than excellences. Such was the case with Laura and Helen Halton. They were fourteen and twelve years of age, and tall for their age, with manners yet more formed than their persons.

Their French exercises were the first that I examined; they had been written with facility and bespoke much fluency, but there was scarcely a line without grammatical errors.

"How is this, Helen? 'Je ferai remettre cet argent à mon frère' is more correct than 'je remettrai'; and 'pour' is decidedly wrong; what grammar have you learnt?"

"Mamma objects to our using a grammar; she says that she picked up all her French in conversation, and that this is the best and easiest way."

"So it is, my dear, if you know how to select it, and have ample opportunity; but without a previous knowledge of grammar, you may learn bad French even in Paris. Would you ramble through the wood to gather wild fruit, without first informing yourself which berries were poisonous and which were good?"

"No, but mamma thinks that Paris is a cultivated garden, where all the fruit is good! we have been there once, and I hope we shall go again this summer."

"You understand me, readily enough I see, and yet you will be surprised when I tell you that I have heard a French gentleman say, that he has found French spoken with greater purity in London, and written with more accuracy and elegance, than even in Paris; and simply because we learn it from grammar, while they acquire it, as infants, from conversation only."

"Then why don't Frenchmen come to London to learn it?" inquired the youngest.

At this moment Lady Halton entered, when Laura, observing my smile at her remark, inferred that there was as much wit as readiness in the repartee, and repeated it to her mother.

"Because they have something better to do I fancy, and so ought you I think, than to chatter such nonsense over your lessons."

"But mamma, Miss Thornton says—"

"Never mind what Miss Thornton says, but attend to me."

Thus was the first error committed; though thoughtlessly, and with little intention of undermining my authority. Alas! more than one half of our faults and nine-tenths of our blunders are committed thoughtlessly! It was more than a month before this caution to disregard my opinion was forgotten, and perhaps the impression left by it was never entirely obliterated. What followed was not calculated to remove it.

"It is quite true, Miss Thornton, that I have very much discountenanced the use of grammars, as a system. They are all very well to correct a doubt, just by way of reference; but they bore the child, and make French conversation a task, instead of an instructive recreation to the infant mind. I never looked into a grammar myself—neither French nor English—and yet my friends protest that I could

talk nineteen words to the dozen, whether with a Frenchman or an Esquimaux, if need be. However, order any grammar you think right, and when I have looked into it (for every book performs quarantine before it is admitted *here*), I will give you my opinion about it."

Seven varieties of French grammar were ordered in that same evening; and one and all rejected, as too wearisome, too prolix, too detailed, or too general, before the following morning. I had no alternative but to write down for myself a few of the ordinary rules, and to instil them into the minds of the children by such examples as our French reading might supply; and thus did her ladyship, though quite unconsciously, increase my labour in one important branch of study at least threefold. My work, however, did not last very long; a few days after this scene a French colonel, with whom the family had made an acquaintance in Paris, called with his daughter, an elegant girl of eighteen; some refreshments happened to be on the table.

"Have you ever visited England before, mademoiselle?"

"Ah! no, madame; mais mon père, he considers to prove my language by talk with les Anglois. I come to speak English."

Lady Halton pressed her to take a sandwich.

"Remercie, madame, mais en vérité, I have been eaten to completion, and find myself quite comfortable."

"Indeed! I am glad you do!" rejoined Lady Halton; and turning to me with a half-whisper, "by all means, Miss Thornton, get as many grammars and dictionaries as you please."

Yet the lesson was lost, except in the particular instance: it seemed to be her conviction that nothing could be done, and her determination that nothing should be done, according to rule. I found that my

pupils were endowed with excellent memories, and were well stored with historical and political anecdote—but then it was *all* anecdote: they not only were absolutely ignorant of chronology, but even unable to conceive its utility; their minds were like a granary, carelessly filled with the rich produce of many a fertile field, but so jumbled together that it is equally spoilt for seed or for consumption—there was no sorting, no sifting, no classification. I endeavoured to find a cure for this in Lacretelles' General History: we had made but little progress before the maternal criticism again interposed.

“I never found any use, Miss Thornton, in these massive records of bygone times; you cannot expect that children shall carry such unwieldy narrative in their minds; my plan has always been to give them a few pointed and well-chosen facts, taken from grand eras in history; these become fixed in the memory, and are always recalled with ease; you will find that I have marked many passages in Goldsmith, Hume, and Russell. Mitford and Rollin have also been much read by my daughters, and, if I do not deceive myself, they are equally familiar with Robertson. You may call this desultory reading, and perhaps it is so—but what can we do?—we sadly want some ‘Elegant Extracts’ from history.”

“My object is to give them a general but accurate impression of the synthesis of events, if I may be forgiven the phrase; of the *synchronism* of history; they have well remembered what they have read, but their reading will be of little service when disjointed and dislocated in time.”

“Upon my word, Miss Thornton, you are too learned for me—I cannot follow your explanation; though the mother of those two womanly girls, I must confess that I neither understand synthesis, or—what do you call it?—synconism!—is that right?

and yet I have read as much as most women. However, I will leave the choice of books to you, as you are their teacher; but you will understand that I remain of the same opinion—that it is worse than useless to cram them with dates and chronology, which are only learnt to be forgotten. I never learnt them at all, myself; yet I never found the want of them, nor ever was asked for a date in my life, except the creation of our title, and my great aunt's will, and as one gave us rank, and the other wealth, they are easily remembered without any other *memoria technica*."

And so it was in everything. Language was to be acquired without grammar: history without chronology: geography without globes: music without the scales: drawing without copies: and everything in the way of study was resolved into irregular accumulation of odds and ends of knowledge, because system was ennuyant, and labour should be amusing to be continuous. I remained with her a year, and during that year our course of study in every department was changed at least six times. My pupils made no progress; they could chatter like magpies, and chatter well too, were school-boys to be their only critics; but they understood little, while they retained much; and conscious that, if they could do no more, they could at least talk and puzzle five men out of six into silence, they were neither abashed when convicted of error, nor wanting in flippancy, however destitute of logic. Not only was my patience and even my temper subjected to daily trial, and my judgment distrusted by them, because always condemned by their mother, but my spirits flagged under the daily wear and tear of opposition, and the hopeless effort to render my pupils rational, and as sound in their attainments as they were intelligent in acquiring them. I was not permitted to do justice to them, and, consequently, I could not do justice to myself.

I therefore resigned the charge, Lady Halton assuring the lady who had recommended me that I was "a very good, excellent creature, but quite ignorant of the first principles of modern education."

CHAP. V.

ON SYSTEM.

Of all the fashions of modern times, there is none more palpably absurd than the prevailing one in respect of education; that learning, science, and accomplishment, *may* be acquired without systematic labour, and resolute perseverance in system. We may even go further: we believe that system is the essential ingredient in all education. A bad system is better than none. Perhaps few subjects of modern reform have been more anxiously and more successfully discussed than education; but no educational reformer has ever had the hardihood to reject method, and rigorous adherence to it, as the only solid basis for excellence. Indeed, the error, in all establishments or institutions for boys, lies the other way. The male sex has latterly been urged on with merciless stimulus, in severe and methodical reading. Young men now go to Cambridge or Oxford with more varied, and, perhaps, more sound acquirement, than men possessed when they left the university, thirty years ago; and this, too, through the rational stimulus of competition, instead of corporal punishment, often cruel, and always inefficient; but competition has been powerfully aided by the discipline of hours, and regularity of system. Whether even this more judicious stimulus may not have been carried too far—whether health, and spirits, and elasticity of mind, may not

too often be sacrificed to a needless precocity of intellect,—whether that very precocity may not, in the majority of instances, rather serve as an apology for inactivity and remission of labour in the first days of independent manhood—are questions foreign to our immediate subject: but *the fact* is closely relevant. Young women are instructed, not for the same practical purposes as young men; not to attain independence in a profession, or distinction in the state; not even, with comparatively few exceptions, to instruct each other, but to qualify them to be fit and intelligent companions for the other sex: to adapt them to be the wives of men of ability and good sense: of learning and taste: and yet more—to be the mothers, and therefore the patterns and elementary instructors, of those who must hereafter follow in the steps, and emulate the honours, of well-informed and excellently distinguished fathers. It follows that, if our males are the objects, no longer of that careless tuition which, half a century since, was limited to some score of Latin or Greek iambs daily, elicited by the hebdomadal infliction of a score of birchen memoranda, but of hourly anxiety for their progress, displayed in a never wearying process of explanation and examination, and tested by half-yearly and faithful reports of all that is done and all that is left undone, our females ought no less to be subjected to a similar severity of intellectual discipline, due allowance being made for the comparative weakness of their physical constitution, and for the value of accomplishment as opposed to science. Wives are not likely to be selected by men so educated, merely to keep up the table talk, or to ornament the drawing-room, on the same principle as the rich drapery of curtains, or the splendid gilding of paintings. Companionship, sociality of improvement, assistance, useful as well as affectionate—not simply in the economy of domestic

life, but in its solid and important duties, will gradually become more and more the conjugal qualities most desiderated by a generation distinguished by intellectual effort—as the Spartans of ancient days selected for their brides those whom they deemed most likely to give birth to men and heroes. We live in an age and a country not less remarkable for its mental superiority; and by parity of reasoning, are likely, as a people, to govern our merely animal passions by regard to the permanence of those qualities in our children, that have raised their parents to proud pre-eminence among the nations of the world.

That many mechanical aids have been found in modern times to promote the acquisition of art and science, it would be absurd to deny. We know that tables of logarithms can be constructed by machinery; and that even the logarithm of any number can be readily told by aid of technical memory, without the assistance of tables, though the secret is confined to a few individuals; and so has the acquisition of languages, of music, and even of singing, been facilitated by an ingenuity that has reduced labour to the observance of a few simple rules. We have in our possession a simple process by which a child, however deficient in ear or theoretical knowledge, is enabled to compose waltzes *ad libitum*, in perfect melody and time, with treble and bass in harmonious concord. Drawing is equally reducible to the most intelligible principles; a very few short lessons on the relative proportions of the limbs and features, may enable any child of common capacity to sketch the human figure with accuracy, if not with feeling. But to infer from this, that the facilities afforded by ingenuity may supersede the necessity of close and methodical application, would be as absurd as to fancy that a man can make a dining table, if he is only provided with mahogany, saws, and planes.

It is, moreover, an acknowledged truth, that impressions are permanent, exactly in proportion as they are received with difficulty : could human ingenuity invent the means whereby a boy of fifteen could attain the science of Airy, he would lose it before he was five-and-twenty, unless those means involved habitual and daily improvement of the powers thus ingeniously acquired : even mechanical skill requires daily practice, or it soon degenerates ; intellectual power no less demands systematic exercise, and will advance by it ; if it does not advance, it will retrograde : this is a law of our nature. Our inference is, that instruction can only be retained by dint of plodding, systematic exertion, as well on the part of the pupil as the instructor. Conversation may assist our knowledge of French, or German. Lectures and exhibitions may facilitate our acquirement of geography or astronomy. Operas and oratorios may improve our musical taste. The Academy may correct our eye. But knowledge, in the large and true sense of the term, can only be accomplished by persevering sequence in the steps of our predecessors ; we cannot, even in this age of accumulated learning, jump over the elementary difficulties : the ladder is raised higher than ever it was before, and fixed on a firmer basis, but still we must *learn* to climb up the first dozen rounds of it, before we can hope to reach the top. There is a good story told of an Irishman, who aspired to the reputation of a violinist, and sought the assistance of an eminent master. "What are your terms, sir ?"—"The first lesson is always difficult : I am paid two guineas for it, and one guinea for each that follows."—"Och ! bother the first lesson," exclaimed the Hibernian, "let us begin with the second !" The same bull is committed by those who vainly hope to dispense with the ordinary

drudgery of exercises, grammars, and dictionaries. It is an old and true saying, "There is no short cut to knowledge."

We have been led into a train of remark, that at first sight scarcely seems to arise from the last scene of Miss Thornton's professional life: but Lady Halton's error was precisely one of this character. She expected her daughters to be initiated by a sort of free-masonry into all the mysteries of elegant accomplishment. Being gifted with cleverness herself, and supported more by her adroitness than by solid attainment, in playing her part in society, she fell into the natural and common mistake of supposing that excellence was attainable by quick observation and promptitude of ear and eye; she could not distinguish between superficial smartness, and the acuteness of sound intelligence. The gay, showy colouring of a "work for the Academy," often draws round it a group of common-place admirers, and secures for the artist a newspaper compliment and a temporary eclat: but when critics of a severer nature scrutinize the drawing, the grouping, or the sentiment of the picture, it cannot stand the test, and falls into oblivion when the exhibition is closed. Lady Halton would have had her daughters educated *for the Academy*: a transient eclat, a satisfactory display at the first drawing-room, a successful exhibition to common-place observers, was the summit of her maternal ambition; and so far, she was right in condemning the observance of system. We blame her, both for the superficiality of her views, and for their mistaken policy. We are persuaded that in these days it "*will not do*" to restrict the education of young women in the higher walks of life, to an elegant drawing-room deportment, however valuable such graces may be; ~~and~~ *we are still* more certain, that sound and accurate

knowledge may be possessed, even by a female, without pedantry, and with decided advantage to her happiness, whether single or married.

And is it possible to acquire this without leaving the governess to the full independence of her own judgment? She is either fit for her employment or she is not: in the latter case, she ought to be discharged as soon as her incapacity is apparent: but if she has been recommended by a party capable of judging, and gives no indisputable proof that the commendation is misplaced, she is entitled to a fair trial of her powers, and ought to be allowed to exert them according to her own judgment, as free from maternal interruption as her school-room is from domestic intrusion: nor is this at variance with the common practice in all the ordinary business of life. We do not dictate to our tailor or our shoemaker, how to cut the cloth and the calf-skin: though we require our clothes to fit us, and the materials to be good and durable. We do not prescribe to our doctor the medicine we are to take, or the regimen we are to follow. We desire to be cured, and leave the process to him. Or, to take a case more analogous, what parent would assume the right to control the singing master, or the drawing master, in the course by which he taught his art? If no progress is made, if bad habits are acquired, the teacher is discharged; but so long as he is retained, he is allowed to have his way, and pursue the system, whatever it may be, that experience has induced him to consider the best. Yet this officious intermeddling is practised without scruple by many mothers, and especially by those who are in the habit of pleading their own inexperience, or imperfect education, or want of time, as the apology for delegating their highest of all duties, to a stranger. *It cannot be supposed that moral and general tuition is a simple matter, compared with*

instruction in a common art: on the contrary, it is universally admitted to be the most difficult of all tutorial duty: to require more tact, more judgment, more temper, and more experience, to be successful, than all the arts and sciences put together. An hour a day, or even once or twice a week, is liberal allowance for the pencil or the voice, where professional excellence is unnecessary: while the eye of the governess must be fixed on her pupils from morning till night, every day of existence: her duty is not confined to the school-room, nor to mere lessons on the subjects of study: it extends to every occupation—almost to every word and gesture. Where the responsibility is so great, the confidence ought to be proportionate; instead of interposing with officious anxiety, the wise mother will feel that every possible facility should be afforded for discharging a duty, which she herself feels to be so arduous, and so delicate, that in appointing a substitute, she virtually acknowledges her own inability to discharge it at all. These remarks may apply generally; but they are particularly applicable to such vexatious interposition as that which compelled our governess to throw up her engagement with Lady Halton.

CHAP. VI.

MATERNAL VIEWS OF RELIGIOUS EDUCATION.

.... I scarcely know (continued Miss Thornton) which order of maternity is most difficult to please; the mother who questions the soundness of your religious instruction, while she rightly insists upon it as the most important branch of duty—or she that, in the same feeling of its paramount importance, reserves it

wholly to herself, and will not permit the subject to be mentioned. I have had experience of them both. Mrs. Watson was a woman of very average talents, and made no pretensions to accomplishment or knowledge; she was usually in the school-room several hours a-day, but rather with the view of seeing that I was not idle, than that her children made progress. She had, too, a sort of obscure impression that it was her duty to be with them, whether she could assist in their instruction or not. She sat among us like an automaton, netting or sewing, or similarly occupied, but never interfering, nor even opening her lips beyond an occasional "mind what Miss Thornton says to you, my dear." But Mrs. Watson fancied that her theological reading was very profound, as it certainly had been very extensive. She was the daughter of a clergyman, and had imbibed from him a controversial taste; though her theories in divinity were neither very intelligible, nor, so far as they could be understood, very consistent. I was explaining to my pupils, on an occasion where a disobedient and angry temper had been indulged, the nature of accountability to God, and had observed that even our first parents, while in a sinless state in Paradise, were fixed with this obligation in the strongest manner: Mrs. Watson abruptly interposed—

"What are your opinions, Miss Thornton, on original sin?"

I was startled, as I well might be, by such a question, and before such an audience: but I recollected the article of our church, and replied—

"It means, that the nature of man is inclined from birth to sin, and this predisposition towards it, dates from the fall of Adam."

"A very sensible answer, and one that shows you have reflected deeply on the matter; but permit me to ask you further, if we are by nature predisposed

to sin, how do you reconcile your doctrine with man's accountability?"

"It is not *my* doctrine, but the doctrine of our church, as I understand her Articles; but will you forgive my entreaty, that you will defer such a discussion till the evening; when my pupils have gone to bed, I will explain my opinions to the best of my power."

"I understand you perfectly; you wish to exclude my daughters from it; but you are wrong there, Miss Thornton: I give you full credit for the best intentions; we are told, however, that we should give a reason for our faith, and I should indeed be sorry to find my daughters unable to do so: we may as well proceed now."

"It does not become me to contest the point with you, but I must confess, that I think they are scarcely of an age to enter on such subtleties with advantage."

"You are again wrong: 'Out of the mouths of babes and sucklings thou hast ordained praise;' besides, it is said of children in another place, that 'of such is the kingdom of heaven;' and surely they understand such subjects in heaven!"

To reason with such logic as this, or to bandy texts with one that could so pervert and misconstrue them, appeared to me little else than profanity. I could not dismiss the children, for that would have been actually insulting to their parent: but I could forbear encouraging her nonsense, and I remained silent, while she continued for a full quarter of an hour, with calm fluency, to pour out a jumble of nonsense and piety, such as never adorned a nobler pulpit than a tub. At last she was silent, for no other reason than that she observed the yawning of her youngest girl.

"You don't attend to me, Eliza! but perhaps I have said enough for to-day; we will resume the

subject to-morrow; music, and Italian, and drawing, are all very well, my dears; but what do they matter, when compared to religion? Now you may go into the garden and play."

But the lesson was not lost. Eliza, who was only eleven, watched for an opportunity, unseen by me, to eat a quantity of unripe currants; the same evening she was seriously indisposed, and received, with her physic, a suitable maternal lecture, as she had been frequently forbidden to pluck either fruit or flowers.

"I couldn't help it, mamma! and you asked Miss Thornton this morning, how it could be wrong to do what we can't help doing?"

"I own that I felt a triumph, but I hope my face did not show it."

The same disposition was exhibited in a variety of ways. I was explaining a common text in the New Testament, with D'Oyly and Mant before me.

"Forgive my correcting you, Miss Thornton: but you will find that topic handled in a very masterly manner by Doddridge, and he does not arrive at the same conclusion."

"Doddridge was a very learned man, but he was not a churchman, and I may, perhaps, infer that his construction ought not to be decisive to a member of the church."

"Very true and just; but Scott too inclines to Doddridge's opinion."

"I may say also of Scott, though I am not familiar with his writings, that he was a Calvinist; and his orthodoxy was much questioned by high episcopal authority."

"Are you familiar with Leighton's Works? I think I can find a passage there that will bear me out; and surely an archbishop must be orthodox!"

"I only know them by name; but will you pardon me for saying, that I always endeavour to follow my

own common sense as far as it will serve me, in Scriptural interpretation, for I think that the most plain and obvious meaning is usually the correct one."

"Indeed, you are quite out, my dear Miss Thornton; our common sense is always at fault. I should never understand the holy writings as well as I do, had I been content with trusting to my common sense!"

This was a nice point; but so far as I could judge, she could scarcely have understood them so little, if she had; though her stock of common sense was certainly not inconveniently large.

Mrs. Williamson was equally perplexing, but in a different way. With her, too, religion was paramount, and therefore religious instruction was altogether reserved as her own peculiar province: I was not even permitted to touch upon it. "I do not pretend to a capability of instructing my children in the ordinary accomplishments of the world; but there is another world, Miss Thornton, infinitely more important than this, and I am the proper guide to teach my daughters the way to it."

I quite concurred in this opinion, as a general proposition, but I did not at first understand the extent to which it practically led: a few days opened my eyes. One of her children, under twelve, was guilty of equivocation, and I selected the story of Ananias and Sapphira as the subject of our scriptural reading for the day. We were in the middle of it when her mamma entered the room: she listened in silence to the end of the reading, and then sent away the girls, for she had more judgment than Mrs. Watson, or, at all events, a better taste, than to provoke a discussion in their presence.

"This is a positive infraction of my rules, Miss Thornton; I wholly object to any exposition of the

Bible, except by myself; and, indeed, I imagined that I had prohibited your reading it in the school-room. I certainly had intended to do so."

"I did not so understand you: in fact, we have been reading it daily; it has generally been our first lesson."

"Indeed! I am surprised I have not heard of this before from the children; they know very well that I always read it with them myself."

"They certainly told me that this was your habit; but they also said that you had been too busy to continue it ever since I came, and I naturally inferred that the duty devolved on me."

"By no means; certainly not: I prefer their omitting it altogether, to their receiving explanations from a stranger: permit me to ask, how you came to select the story of Ananias?"

"Laura invented a false excuse for not having learnt her lesson, and I thought it might usefully impress on her the heinousness of the sin of falsehood."

"Poor child! she is too much addicted to that dreadful habit; you cannot conceive the trouble that I have had with that child, but her sister would, of course, expose the truth."

"I am sorry to say, ma'am, that her sister rather countenanced her tale. They both concurred in saying, that their papa had been talking with them till breakfast, and I only detected the falsehood by asking the nurse how long he had been in their room, and I found that he had not been with them for more than five minutes."

"That is another error, Miss Thornton; I disapprove of your checking my daughters' veracity by appeals to the domestics: it is quite contrary to all my principles. I admit that both my girls are less trustworthy than I could wish; but we must trust to the never-failing mercy of the Holy Spirit to en-

lighten their young minds, and it is *my* duty, as it always has been my endeavour, to instil into them a proper sense of the value of truth. We now understand one another."

The children continued to deceive, nevertheless; but, thus restricted, I was powerless. Mrs. Williamson preached to them, *scolded* them, took them to church thrice every Sunday, and then catechized them about the sermon: had this discipline been systematically maintained, excepting only the scolding, a reform might have been reasonably expected; but it was too often intermitted for days, and even weeks together; and yet I dared not interfere. Once I ventured, after an unusually long interval, to ask if I might not be her deputy; but the only answer was an emphatic "No!" and a yet more emphatic frown. As might have been foreseen, they began with childish lying; they grew up hypocrites; they could talk eloquently of "sweet discourses," when they had slept over half of them; they spoke with somewhat more than seemly warmth of that "dear angelic man—Mr. Clowes," when they laughed at his sentimentality as soon as they left the drawing-room; they petitioned mamma to be allowed to work slippers for their "excellent pastor," or pin cushions for the Bazaar, as an irresistible excuse for abandoning their piano or their grammar; and as their mock piety was not less offensive to me, than incurable on such a system, I took my leave of them after a long trial, avowedly because the religious "May meetings" had superseded all study, and common sense, for the month of their duration; and for at least six weeks afterwards. My conscience has never ceased to reproach me for being nearly two years accessory to such a system. Yet Mrs. Williamson was, I believe, sincere in her pretensions, but she never could persuade herself that

"piety" must be "practical," to secure even human approbation, or that mere talking of religion is the very worst way to teach young persons its just value in aiding the government of the temper, and the subjugation of the passions. . . .

CHAP. VII.

RELIGIOUS EDUCATION.

And when will modern mothers, of the class that *par excellence* style themselves "evangelical," learn this simple gospel truth? Let us not be misunderstood: there are many, very many among them, who do full justice to their professions; many who devote themselves as zealously to the conjugal and maternal duties, as to the more exciting and less domestic occupation of "sisters of charity," if we may enlarge the sense of the expression; but we must in honesty avow our persuasion, that these "many" form, after all, but a scanty minority among the devotees of modern birth. A fashion has crept up within the last quarter of a century, of substituting the outward and visible charities of humanity, for the more graceful and retiring charity of the heart: forgetting that the heart becomes hardened under the habitual practice of the former, unless softened and stimulated by compassion internally cherished; and forgetting yet more that the charity defined by St. Paul, "vaunteth not itself; is not puffed up, is not easily provoked, and thinketh no evil."

Nothing is more easy than to initiate young girls into the peculiar phraseology, may we not call it, *the slang* of pious circles: nothing is sooner conveyed than the infection of religious enthusiasm: nothing is

so readily admitted to be "interesting," as to see a circle of elegant young women, wearing out eyes and fingers in daubing screens for bazaars, or collecting bed linen for the poor, or working slippers and embroidered carpets for "the excellent minister" of a fashionable watering place, or an aristocratic district, in grateful acknowledgment of spiritual value received. But are these the amiabilities, are these the accomplishments, to which a rational mother will sacrifice the discipline of the temper, and the retiring graces of the mind? are these the highest embellishments even of a pious character? We love to hear the young female of rank and wealth, and high worldly prospects, talk of "*our* poor," and boast of "*our* Sunday school," and exult in every extra guinea that good-humoured raillery, or gentle solicitation can coax out of a reluctant purse, for Christmas blankets, or in aid of sickness or destitution; but then it is all attractive, because it indicates a generous disposition, attached by Samaritan sympathy to those whom early association has connected with home, and who are hereditary retainers on the affections of those for whom they labour; because it is an honest expansion effected by Christian charity, of that love which disdains the selfish ties that would restrict it to brothers and sisters, and some few blood relations. All this may subsist without the pedantry of religion, and, in fact, is incompatible with such display: wherever religious pedantry begins, we may fairly assume, that the benevolence of pure piety disappears.

Here lies the mistake: the social duties are elevated above the domestic; a higher moral rank is assigned to them, and hence, even in the school-room, almost in the nursery, precedence is given to them. We are speaking more particularly of the class of which Mrs. Williamson is a specimen. The religious

mother conceives, and justly, that it is the duty of her children to be useful. To render them so, she lectures them upon Dorcas and good works; she recapitulates every sermon, and, in the recapitulation, adds as much to its prolixity as she detracts from its argument; she expatiates fluently on missions and Bible societies, and sets up penny collections, and begging boxes without end; she talks of sweet discourses and edifying conversations; she is "charmed" with that "dear man's touching appeals," and "awakened" by the other "dear man's pathetic address;" she abjures dances, operas, and amusements of all kinds: she substitutes for them the excitement of platform oratory and religious meetings, public and private; and by such means she flatters herself that she has laid a solid foundation for her daughters to grow up into "patterns of useful piety." But it is not "the sentiment" of religion that will ever render youthful females good wives or exemplary mothers, or secure their usefulness in those social relations which they are *first* called upon to fill. It is not by general maxims on "regeneration," and "spiritual vitality," however true, or however essential; nor is it by interminable platitudes on piety, and paraphrases on texts, that the heart is seduced into humble dependence on our Saviour, and constant effort to follow his example. Still less do such generalities assist the young disciple to check the passions, to curb the temper, and to subdue the selfish dispositions, that always mark the age of puberty. The understanding must be hourly exercised in the practice—or, if we may so apply the word, we would even say the common-place application, of scriptural truth to every act and enterprise. Recruits are drilled for the field, not merely for the parade, and if the mother reserves for herself the post of commanding officer, the governess ought to discharge the equally important duty of drill-ser-

geant. It is impossible to shut our eyes to the utter failure of all female education, conducted on this religiously exclusive principle: we have a specimen of its fruits under the cultivation of a moral horticulturist of the highest taste and talent. Hannah More educated Lucilla as a pattern, and made her spotless, and—insipid! Even the author of “Practical Piety” could not succeed in extracting practical amiability, by her pious alchemy; and can we expect that the same process will succeed in the laboratories of less skilful operators? Every day’s experience tells us that it does not. We witness as much of selfish indulgence, of conjugal dissension, of domestic tyranny, of thoughtless petulance to servants, and indifference to the wants, the feelings, and the self-complacency of others, among the hebdomadal followers of evangelical preachers, or the enthusiastic converts of Irving, the fasting devotees of Pusey, or the unwearied patronesses of fancy sales and charity bazaars, as in any less scrupulous or less excited circle of fashionable society; indeed, such frailties are often more conspicuous where conscience is cheated into the fond persuasion that they are only trivial blemishes, where “the heart is deeply impressed with a conviction of the truth”—the favourite phrase to denote surpassing excellence, among those who ostentatiously profess it. It is the habitual *discipline* of religion that produces practical effect: a discipline enforced with gentle firmness, and sustained by example; meekness, self-denial, self-command, submissiveness, and, above all, a tranquil cheerfulness, are qualities, far more rare, far more difficult of attainment, and infinitely more valuable, than a benevolence so expansive, that the centre from which it emanates becomes invisible in the immensity of the circle to which it extends; and, what is of yet greater importance, such qualities form a *healthy and improving stock*, on which the richest

fruits of piety may be successfully grafted. The wife, to be permanently as well as tenderly loved, ought to be a cheerful, mild, and intelligent companion; able, by her accomplishments, to amuse during the few hours that a man, immersed in the business of the world, can afford to give to relaxation—qualified, by her gentleness, to soothe the vexations and disappointments with which all busy life abounds—by her submissiveness, to soften irritability; by her intelligence, to adorn the drawing-room, and irradiate the whole domestic circle. The mother, to imbue the infant mind with a desire to emulate such excellence in herself, must, with unwearied perseverance, and inflexible constancy, set her own example always before its eyes; remembering that a single error is more certainly recollected, and more easily imitated, than a thousand virtues. These are general positions, the truth of which is uniformly and universally acknowledged; how they should be practically carried out, will be considered hereafter; we state them here, because they illustrate what ought to be the tone of all female education, founded, as all education should be founded, on religion; and we have dwelt upon them with emphasis, because they are almost invariably forgotten by mothers who, in their anxiety to found education on religion, reserve all religious instruction to themselves, as a duty too delicate and too serious to confide to the hands of a delegate.

This is not, however, the only useful deduction that we may draw from the case before us. We have given an instance in Mrs. Carey, in which the governess is retained as a full apology to conscience and the world, for the mother's dereliction of all educational duty. Where religious instruction is excepted from this delegated trust, we must presume that it is because conscience is not satisfied to confide the important work to another: yet the practical result is

the same in both cases. Mrs. Carey avowedly leaves all instruction to her deputy, because she has too much to do to attend to her daughters. Mrs. Williamson does the same, and for a very similar reason, excepting only religion, as a subject peculiarly her own. Yet where the exception is made, and made on conscientious grounds, it does not follow that the duty thus reserved is regularly discharged. On the contrary, it is generally neglected, *because* it is the exception to a general rule. When relieved from *all* the school-room duties but this, the mother is at liberty to follow her own personal affairs, whether of business or pleasure, free from the thralldom of giving systematic instruction. Every person, familiar with the habits of business, is aware that every department of it must have a share of his attention, though some matters may be more amusing or more absorbing than others: he may, as a matter of taste, prefer his correspondence to his accounts, or the reverse; he may find the Exchange more agreeable than the counting-house; or the attendance on the Courts more enlivening than the drudgery of papers at chambers: but still everything has its hour, and, therefore, nothing is absolutely neglected; this is necessarily the case where onerous duty is discharged *upon system*; but where duty is light, and exacts no more than one hour out of the twenty-four, allowing all the rest to be idled away without disquiet to conscience, the probabilities are, that the business of that hour is often hurried over—yet more frequently postponed—and in all cases made subordinate to more agreeable occupation. He must be a man of extraordinary principle and resolution who, having nothing of importance to demand his attention for more than one hour in the day, does the work of that single hour with constancy, energy, and inflexible regularity.

This is a truth so well understood by men of the

world, that, if we were writing for their instruction, we should be ashamed to dwell upon it; but it is rarely understood by females of any class. They are so accustomed to regard the trivialities of life as of infinite moment, to consider shopping and visiting—and the innumerable formalities of social etiquette—as the substantial business of the world, that they unconsciously make all other business conform to it; hence, even really religious mothers, who appropriate to themselves no other duty in the school-room, and find themselves in no way hampered by the hours and the system of daily study, are not only apt to neglect the office of religious instruction altogether, but by desuetude to find themselves absolutely incapable of affording it. All instruction, too, requires habitual reading to maintain the capability of the teacher. Art is forgotten by those who do not practise: science becomes obsolete in those who do not note its daily extension: literature changes its hue and fashion with every moon: and though religion is founded on broad principles, and simple articles of faith, that do not admit of change, it is not the less required that its teachers, whether pastoral or parental, should qualify themselves for their task by habitually sifting, by aid of those principles, the new lights and doctrines which are annually discovered and urged with all the zeal of enthusiasts, and all the sophistries of false philosophy. Children are peculiarly apt to be taken with what is new; as they advance to maturity, and the intellect expands, they are not less prone to resolve all religion into matter of argument, or a riddle to exercise the ingenuity of the mind. To argue with them on doctrine is always dangerous: to initiate them in controversy, is not less absurd than dangerous: but to resolve their natural doubts—to guard against their inoculation with the virus of sceptical inquiry—to enable them to distinguish readily between sound

and merely plausible objection—to prepare them to maintain their ground against all assault from within or without—these are, beyond all question, the imperative duties of their religious instructor; and to acquit herself of them as she ought, the mother must not only give her instruction with systematic perseverance, but qualify herself for the office by constant reflection, and systematic self-improvement. If she wants time, and, yet more, if she is deficient in firm resolution for this, she only cheats herself, and defrauds her conscience, when she restricts her governess, and appropriates the duty.

CHAP. VIII.

MATERNAL JEALOUSY.

... Of all the pupils that I ever had under my charge (continues Miss Thornton), the most amiable and the most promising were the two daughters of Lady Torrington. I found them well instructed in many points, but very deficient in every accomplishment usually desired, excepting modern languages, and there they wanted no aid from me, though I was engaged as a finishing governess. They were sixteen and seventeen years of age: but they knew nothing of music; nothing of drawing; much of history, but very inaccurately; and more of modern literature, but without any critical judgment of its merits, and with little power of discrimination between the trash of the circulating library and works of genius and research. Though tall and elegant in person, they had never received a lesson in dancing or deportment. My introduction to Lady Torrington had prepared me for *something* unusual, but yet I was for some time at a

loss to account for such singular deficiencies, where it was evident that great pains had been successfully bestowed in imparting knowledge. Nor was my surprise diminished, when I found that both of them possessed much natural taste for the fine arts. To finish an education which, in many points, had not even been commenced, was a problem of no ordinary difficulty. I began my task, however, at the beginning, as the only possible way. Fortunately they had acquired the notes of music so far that they could play a simple air, but they were so conscious of deficiency, that it was with extreme difficulty that I could induce them to sit down to the piano, even to show me the limit of their powers. When I undertook the charge of them, Lady Torrington was setting off for Italy, his lordship's health requiring a temporary residence in a southern climate. I was thus left unmolested to pursue my own course, subject to the occasional inspection of their grandmother, an ancient dowager, far more intent on whist than on any other sublunary pursuit.

Their proficiency in French and Italian was such as, fortunately, to supersede the necessity of occupying much of our time with languages, and I devoted nearly the whole of it to music, drawing, and general reading. It passed away most happily, and, in my own judgment, most profitably. Even in the course of twelve months, for the continental tour was extended by sickness to that time, we succeeded in attaining, at least, an elementary proficiency; they read music with ease; were greatly improved in fingering, and could play easy duets with feeling and accuracy: they had acquired a sufficient knowledge of drawing to receive a master's lessons with intelligence; they sang with correctness, if not with much art; and their general carriage was easy and graceful. I anticipated the return of *their* parents with much self-complacence.

cy, for I had been often congratulated by their relatives at home, on the rapid and satisfactory progress that my pupils had made.

Nor was I wholly disappointed. We had resided entirely in the country during Lady Torrington's absence, and tranquillity, exercise, regular hours, and good air, had improved the young ladies as much in outward appearance, as regular study had advanced them in accomplishment. Their correspondence with their parents had been frequent, but partly, I believe, from some distrust whether my system would be perfectly satisfactory to their mother, and yet more from a desire to surprise her with their newly acquired graces, they had never entered into any details of their progress, or, in fact, of the subjects on which they were chiefly engaged. I cannot easily forget the day of their parents' return. It was a fine autumnal evening, just adapted for walking, and three times had we rambled in vain to the top of a neighbouring hill, about two miles distant from the house, from which we could command a view of the London road, at intervals, for several miles. The field telescope was at the eye, till the eye became dim from effort. "There they are, Clara, there they are;" but it was only a broad-wheeled waggon. "Surely, Julia, this must be the carriage—there is such a dust and bustle! one moment more," as Julia was entreating for the glass "one moment more!" and the moment detected a stage coach! They would have had their dinner brought to the hill, that they might continue their "observations," but the air was too cold for such a frolic, nor did I, either for them, or myself, though I shared their impatience, approve of the alternative of dispensing with dinner altogether. Thus was our morning spent; about five o'clock, the heavy travelling carriage, surmounted with imperials and surrounded with hat boxes and portmanteaus,

drove up the avenue as rapidly as the effort at a final dash could be made by wearied horses, and wearied postboys, and when it stopped, in an instant—almost in the twinkling of an eye—was each lovely and blooming child in a parent's arms, alternately laughing and weeping with delight. If I must be candid, I laughed and wept a little myself, not from unmingled joy, for I remembered that the day *had been* when I was myself clasped in a father's fond embrace, after similar separations, and that day could never more return! But though some selfish feeling, bordering on envy, did intervene, my delight was sincere, and by no means transient. Dressing was soon over, dinner scarcely occupied more time, and I retired to my room, to leave the happy party to themselves; but I was not allowed to remain there long. Lord Torrington himself came to my door, and knocked at it. "You must come down, Miss Thornton; the girls will do nothing and almost say nothing, without you."

I obeyed the summons, and was received with the kindness that dictated it. I am not aristocratic in my tastes, any more than in my birth; but I am compelled to say, that, throughout my life, if I have found less pecuniary liberality, I have been received with more "consideration" by the high-born and great in station, than by my employers in the middle classes. Lady Torrington rose from the sofa, kissed me with affection, and placing me between herself and her daughters, exclaimed, "How can I ever be sufficiently grateful to you, Miss Thornton, for such care and maternal attention as their looks and manners show?" and when my sweet pupils emulated each other in an eager cry, "We owe all, everything to her, mamma," I felt a momentary triumph of success, that almost compensated me for the selfish pang with which I had witnessed the extacy of their *meeting*. Could I believe it possible, that the more

convincing proofs of improvement that yet remained to be exhibited would change the maternal tone ? and yet it was so, though the feeling of gratitude was at the moment of reunion, too deep and too sincere, to evaporate immediately.

"Which would you like first, papa ? will you hear my new song, or see my drawings ?" asked Clara.

"Or have our last duet ?" added Julia.

The duet, the drawings, and the song, all had their turn, and all were equally and warmly applauded : but the applause was more dictated by parental affection than critical taste. Neither Lord Torrington nor his lady was gifted with sufficient knowledge of the arts to appreciate their children's improvement, or their former deficiency ; their exultation at the first meeting was founded on the outward and visible signs of health, bloom, and spirits, which Clara and Julia exhibited, and for which I could claim no more credit than might be due to an attentive nurse, aided by a salubrious atmosphere ; the bloom of the mind, the cheerfulness invariably attendant on intellectual advance, were blessings for which, as the secondary means, I might claim some credit ; but it required discriminating powers to appropriate to these causes their fair share in the general appearance of my pupils, and this power of discrimination their parents did not possess.

For a few weeks everything went on well ; for during that time friends and relations daily called with congratulations on their return, and those congratulations were always mingled with complimentary remarks, on the satisfaction which must be felt on finding their daughters grown up into "such sweet, such accomplished young women." I had the advantage of the reflected compliment, and the rather, because the young ladies, with grateful affection, *always did me full justice*, in claiming for me my full

share of the merit. Probably, I may ascribe to this circumstance, much of the vexation that followed: I had found no opportunity before Lady Torrington's departure for the continent, of coming to any clear understanding of her views; I had been engaged simply to *finish* her daughters' education; she had given me some general ideas of what she meant by this; I collected her wish to be that they should be qualified to take their part, with ease and intelligence, in their intercourse with the high circle in which they were born; in my simplicity, I construed this to mean superiority in deportment, in accomplishment, and, if I may coin an expression, conversational knowledge; but I was well aware that all these qualities were dependent on each other, and that no attainments, merely superficial, would enable their possessor to sustain a reputation for superiority in any one of them. Hence my desire was to commence with gracefulness of carriage and elegance of accomplishment, as the best foundation for the much-coveted *succes de société*; experience has convinced me that I was right. Conversation may be amusing, antithetical, and even witty; but unless it flows from a mind well imbued with knowledge, and yet more unless, in the case of females, it is accompanied by elegance of style, and familiarity with such accomplishments as are considered almost peculiar to the sex, the amusement will cloy, the point will become blunted, the wit will degenerate into flippant common-places, and the elegants of the drawing-room will lose all influence and attraction, as soon as the lights are extinguished. A man who is eternally saying smart things and can do no more, is soon *voted a bore*; but a woman whose only forte lies in this, is worse than a bore; she becomes a perfect nuisance; for her vivacity cannot be restrained by the

same severity of social discipline that keeps men within due bounds.

Such were my opinions, but they were not Lady Torrington's. Though her daughters were not "come out," they were admitted to the hybrid parties that are usually found at the tables of wealth and nobility in the country; two or three visiting relations, two or three neighbours of kindred politics, and two or three sporting squires of no politics at all, generally fill up the interstices of a domestic circle at the dais of every rural establishment; and the system has its advantages; nor is it the least of them that it graduates the young ladies of the circle in the art of encountering the gaze of strangers. It was on one of these occasions that some flimsy chattering occurred about the character of Pitt, and his rivalry with Fox; it is probable that some of the gentlemen present were scarcely aware that the rivalry on both sides was hereditary; the mistake was, at all events, pardonable on Clara's part, when she innocently observed, upon her father's mentioning a debate at which he had been present, and in which both of these eminent men had taken a part, that they must have lived to extreme old age. The chronological blunder did not escape the mother's notice, though she covered it with some tact, by asking in what year Lord Chatham died. I paid the penalty for it the following morning. We had just finished our historical reading, which, in reference to the mistake, I had selected from the reign of George the Second. Lady Torrington entered the school-room, and, dismissing her daughters for a turn in the garden, expressed her wish for a few minutes' conversation with me.

"We feel much indebted to you, Miss Thornton, but I have said this so often that you will begin to *doubt my sincerity*, if I repeat it."

"Your ladyship's kindness would discharge the obligation, even if it existed, but I have done no more than my duty."

"To the best of your judgment, I am sure you have; but will you give me credit for meaning no reproach, if I inquire a little into the way in which you have discharged it?"

It is always impossible to put us on our responsibility, however conscience may internally approve, or however mildly the challenge is conveyed, without exciting some feeling of pique and irritation; indeed, the mind is often the more sensitive on this point in proportion to the zeal with which duty has been performed, and to the success which has followed its performance. I felt that I coloured up, and hesitated in my reply.

"I see that you misunderstand me, my dear Miss Thornton. I expressed myself awkwardly. I only referred to the subjects of study to which you have directed the attention of my girls; I confess to you that, in common with their father, I was at first so delighted with their appearance and manners, that I detected no omissions; but I have since been a little disappointed, I must own. I do not find them so conversable, or, to use a hacknied word, so "clever" as I had expected; the anachronism of yesterday, was only one out of many indications that I have lately noticed."

"But you find them more accomplished and more graceful?"

"I do. I acknowledge it with gratitude, I may even say with pride: but neither grace nor accomplishment adds much to *intellectuality*, if I may so express it."

"But intellectuality has little attraction unless accompanied by elegance."

"Forgive me for saying, that I cannot go with you

to the full extent which that remark implies; of course I do not wish my daughters to show themselves deficient in the graces, but yet I look with sovereign contempt on the toilette productions of the day, who take more pains to acquire the art of entering a carriage, than to form themselves for the conversation of literary men."

"Yet even literary men of the highest order, are apt to quarrel with that female learning which wants all other female charms."

"We must combine both, Miss Thornton; and, in candour, I must express my fears that you have lost sight of the one, in your anxiety to secure the other."

And thus my whole system was condemned, and, what was far worse, was altered—but not by me. Lady Torrington from that day assumed the entire direction of our reading. Literature had its share, but not a lion's share. Criticism, reviews, controversy, both religious and political, and even newspapers, became the *intellectual* pabulum, and finding that my own department was reduced to be merely ministerial, "I resigned the seals of office," to use her ladyship's favourite expression; but yet I had my satisfaction. Matters went on thus for eight months, and during that time no less than three successive "finishing" governesses occupied my place; they all complied with Lady Torrington's whim, and all failed in securing the affection, or even the attention, of their pupils. I remained without any engagement, and was beginning to regard the future with some little anxiety, when Lord Torrington favoured me with a call; his style of address was not always the most polished.

"It won't do, Miss Thornton; it is *no go*, at all; the girls are quite degenerating. You must come and *coach them* once more!"

"I am afraid, my lord, that Lady Torrington's views"—

"Lady Torrington has no views in the matter ; she can't see at all, and that is the truth of it, so she has sent me to borrow your eyes."

"If she really desires my services, of course they are at her command ; but your lordship will, I am sure, excuse my saying, that I can only render them on my own terms."

"Pshaw ! don't talk of terms, Miss Thornton ; your salary shall be paid from the day you left us—and more, if that won't do."

"You are very good, my lord, but I was not thinking of salary ; I meant that I must educate them in my own way."

"Any way you please, we don't care about the way—and we have both agreed to spend another year in Italy, and leave you to yourself, if you like it better ; but, after six months, you must join us there."

And, strange to say, I soon found that this was actually the domestic arrangement ; and, though it was less strange when I came to think over it, the young ladies were delighted with the plan, and had been the chief promoters of it. I resumed my charge, and soon found, as I anticipated, that I had all the "finishing" work—or, more correctly speaking, the elementary work—to begin again ; but the foundation had been well laid. Even within the six weeks that only elapsed before the Italian tour began, we had settled down into our former system, and found ourselves progressing. Lord Torrington had acted with more judgment than I had given him credit for possessing, in suggesting the self-exile of his lady. It soon became apparent that my recall had been forced upon her, for a new grievance now showed itself. I was "weaning the affections of her children from her, and supplanting their parents." More than once did this and similar ungracious remarks escape her ; but I felt that they were silly, as I knew they

were unfounded, and therefore I heeded them not, although their cruel injustice could not but annoy me for the moment. I had, happily, the best of all practical answers to them. We joined them at Rome at the appointed time, and her daughters found the best of all opportunities of proving the warmth and constancy of their filial love, in nursing her through long and dangerous sickness. It is needless to pursue this part of my story any further. I continued with them for three years altogether, nor, perhaps, should we have parted even then, had not both of them married, within a few months of each other. We still meet, and meet often, for they do love me as a second mother. Both are now happy mothers themselves—happy wives and happy daughters—and it is a source of happiness to myself to know how large a share I have had in qualifying them for their more than common portion of it. . . .

CHAP. IX.

MATERNAL INTERFERENCE.

We have heard an anecdote of Lord Nelson, that when he was appointed to some service of peculiar difficulty and responsibility, he was informed by the Admiralty that he might select for himself the captains who were to act under him; the hero declined the invidious task. "It is of no consequence, my lords; take the first twelve on the list; there is not one upon it that does not know his duty!" We need not say how well the generous confidence was repaid. The confidence argued as much knowledge of human nature, as generosity. Men are found to "know their duty," and to do it, *because* they are trusted. Trust *implies respect*; and the respect of others leads to

that proper self-respect which, of all earthly motives, is by far the strongest in impelling to a due discharge of duty. If we examine into the peculiarities of our national character, we shall find this to be one of the noblest of them. It matters not what may be the field of action, resolution and constancy are our national traits; whether in the senate or in the courts of law, in the army or the navy, in professional, or scientific, or commercial life, in patrician or plebeian rank, we witness courage amounting to audacity, firmness approaching to obstinacy, and unflinching fortitude, that have no other source than a homely but inflexible sense of duty: the military man is often timid in civil conflict; the advocate will shrink from the contagion of a hospital; the surgeon will blanch in the halls of justice; but place either in the sphere where duty calls him, and calm indifference to danger or to trouble will assuredly mark his conduct.

This maxim is applicable with equal truth to the tutor or the governess. Knowledge, talent, capability in every sense, may exist, but, to give them fair play, the disposition to exert them must be encouraged, and, without confidence, no encouragement is afforded, while, on the other hand, the consciousness of responsibility is removed.

"And is a mother to be debarred from all right of interference?" By no means; the delegation of authority does not imply the abandonment of it. The commander of a vessel resigns his command to the pilot, while the ship is in the narrow seas, but he is not the less her captain; so long as the pilot is on board, he is divested of all responsibility; he trusts the pilotage to his temporary substitute, and every officer and every sailor is bound to obey the orders of that substitute; but the captain is the captain still; he may supersede his pilot, and discharge him from *his office summarily*, on the least evidence of incapacity.

city or unfitness for duty. The parallel holds strictly in the case of the mother and the governess. The mother selects her as the pilot in a channel with which she is not familiar; she shifts all her responsibility on this inferior officer; and, on every principle of common sense, she should allow the direction and the authority to devolve on her responsible representative. The governess should hold the helm, bend or reef the sails, direct the soundings, and find no interruption in her duty, till she has brought the vessel into the open sea, clear of rocks and quicksands, and with a fair wind to carry her on her course. Then, but not till then, she resigns her delegated authority to the hand that gave it, and takes her leave. It is equally true of the pilot in a blue jacket, and the pilot in petticoats. The weight of the trust insures a faithful discharge of it; the case is rarely, if ever, known of a pilot being guilty of neglect of duty; even incapacity is seldom chargeable upon him; and so it is with the governess; when fairly trusted, she will discharge her duty faithfully and efficiently: the ship may be a bad sailer; she may not be sea-worthy; she may be over-masted, or deficient in ballast; but yet she will be successfully brought through the shoals and narrow waters, and of course she must take her chance, when fairly out at sea.

This is the extent to which we claim for the governess a paramount authority; but it extends to trifles no less than to serious matters. We do not dispute the maternal right of Lady Torrington to select the destination of her daughters; we may question her judgment and her taste: we may reasonably doubt whether even her own peculiar views for them are likely to be promoted by training them in the modern school of conversational philosophy; but her prerogative to select their path is as undoubted as the *right of the commander, without regard to his pilot,*

to determine his course to his port of destination. Yet, if she entrusts to another the introduction to that path, she is bound to leave the helm to her delegate till the voyage is fairly commenced. All are disposed to admit, at once, the mischief of interruption in the course of study: of being called away from one system to try another, before we have fairly experimented on the first; of being required at an hour's notice, to substitute learning for accomplishment—history for music—science for painting—or ethics for poetry: the substitution may be right, or it may be wrong: but the injurious tendency of a sudden change is equally admitted by all, whether they think the previous system wrong or right. It is not, however, as generally acknowledged, that minor interferences are mischievous in a scarcely inferior degree: but those who have had much experience in tuition, will bear witness that *every* relaxation of discipline, unauthorized by the teacher, works most unfavourably on the steadiness and progress of the pupil. An alteration, even temporary, in the room usually devoted to study, a change, for domestic convenience, of the hour for dinner or breakfast, deranges the system; and if such changes are frequent and capricious, the habitual distribution of time becomes impracticable, and, as a necessary consequence, reading becomes careless and desultory. To a certain degree, the same bad effect results from holiday-making, without special and adequate apology. A birth-day should not be allowed as a legitimate excuse for a morning of idleness; a party to an exhibition, or a fine day for the Zoological Gardens, ought not to atone for neglect of the usual practice, or the accustomed French exercise; even a stroll with papa in the park, because there is "no house," or an official holiday, is a very bad reason for deviating from the routine of duty. *Every license of the kind adds largely to the trouble.*

of the governess; and the arrear which it occasions, though unknown to everybody else, is painfully perceptible to her. The very morning of indulgence, may have been appropriated by her to some penal task: the relaxation may happen at a moment when she has found herself obliged to exhibit unaccustomed severity; and even where no contre-temps of this kind occurs, it is most injurious to her influence to allow her pupils to perceive that there exists an appellate jurisdiction.

All maternal *intermeddling* is bad; cases may arise that demand interposition by the parent; but such cases are rare, for they are limited to faults so serious, that a second occurrence of them should lead to the dismissal of the offending teacher; even the reservation of any department of instruction, is scarcely consistent with the confidence that ought to be reposed; but the habit of meddling with every arrangement, every duty and every task, is not only unfair to the governess, but irritating and vexatious; idle mothers, weak mothers, and especially where their weakness exhibits itself in the silliest of all silly forms, a jealousy of their maternal prerogative, are the most prone to indulge in folly of this kind; they excuse themselves on the very decorous pretext of tender anxiety about their daughters, but the pretext is entirely false; the habit springs from the selfish and absurd love of domination; they are apprehensive of their domestic authority being weakened; they distrust the continuance of their paramount influence, unless it is hourly asserted; they fear lest every advance made by their children, but unaided by themselves, should weaken the sense of filial obligation; they dread becoming cyphers in their own household; and if, as is generally the case, they find themselves *eclipsed in conversation and talent*, by the young lady *they employ*, all their apprehension is soon associated

with the yet meaner feeling of envy; a jealousy of superior attraction thus insinuating itself into the very centre of their dominion, soon settles down into hatred without cause, and hatred is gratified by abusing power till it becomes systematic oppression. It would open a wide chapter to show how the interests of the children, and sometimes the happiness of the whole family, are thus sacrificed to the private pique of weak mothers. Where the governess conducts herself with meekness and propriety, she gives no apology for discharging her; in proportion as she is persecuted, the children, who never fail to observe it, become more attached to her, and show further improvement under her tuition; an appeal is made to the father, and if he is a just and sensible man, he will not yield to solicitations to change a successful teacher, against whom no specific fault can be alleged; hence jealousy of a yet more serious nature springs up, and dissension and distrust take root so deeply, that they are rarely, if ever, eradicated during life. We speak only of scenes that we have witnessed, but it is not necessary, and it assuredly is unpleasant, to develop them further; let every mother cautiously refrain from needless and petty intermeddling with the school-room duty, as she values her own peace of mind, if higher considerations cannot restrain her.

CHAP. X.

MATERNAL AMBITION.

It is not necessary to our plan to pursue the course of maternal weakness in all its endless variety. We have selected a few instances of the most striking, and, perhaps, the most usual character, to supply ourselves with texts for our comments. A mother's

weakness may exhibit itself in a hundred ways; in some women it is indicated by extreme anxiety for one accomplishment; in others by aspirations after general excellence, far beyond the average of human talent; one mother is intensely eager about the style of her daughters; another is equally anxious for their intellectual display; and a third affects indifference on every point, except artless simplicity of taste and manners. Ask any one of them, whether she will sacrifice this quality for that, and she will at once admit that they are all equally indispensable: her theory however, happens, as matter of preference or judgment, to give paramount importance to the one, and to secure, at all events, the acquisition of that one, she almost unconsciously sacrifices all besides. It is not going too far to assert as a general proposition, that all such weakness of mind springs from defective education; and all grasping at superlative distinction, whether for ourselves or our children, indicates a weak understanding. It is only the lot of a favoured few to distinguish themselves from the mass by pre-eminent attainment; we act very wisely in selecting the most exalted models; we cannot aim at too high a standard, either in religion, in morals, or in merely ornamental acquirement; but it is folly to expect that every pupil can come up to that standard, and it is weakness to regulate our system by that expectation.

We have hitherto been speaking only of mothers moving in the higher walks of society, but similar peculiarities exhibit themselves in every class; we apprehend that human nature varies but little in character, whatever may be its sphere of action; the same ambition to get beyond our peers—to be well spoken of as successful and distinguished—to take *three steps* while our neighbours can only accomplish *one*—marks both the patrician and the plebeian. May

Fair and Rag Fair, resemble each other as closely in this, as they differ in aristocratic pretension; such vulgarity has no atmosphere peculiar to itself; if there does exist an exception, and of this we are doubtful, it is to be found in those middle classes where education supplies the place of fortune; for the liberal professions generally are trained in a moral discipline, which is the best nursery for good sense and purity of taste.

It may occur to governesses of the highest endowment, to find themselves established in families that have no claim to consideration beyond that which wealth accumulated at the counter may confer. There maternal weakness, though essentially the same, may assume a different form. Sometimes the ambition is confined to pre-excellence in the homely virtues of domestic economy; and so long as this object is not pursued with a carefulness about trifles inconsistent with the just pretensions of wealth, it is not weakness, but sound and graceful sense. No lady is required to make a pudding, or get up fine linen; but every mistress of a family ought to understand the duties of her housekeeper, even in detail. More frequently, however, we find that such pursuits are eschewed by mothers for their children, exactly in proportion as they have themselves, in earlier life, been compelled to give close attention to them. In lieu of humbler study, a proficiency in music, painting (especially of a light and frivolous description), and dancing, forms with these the beau ideal of female excellence. "Mary must learn the harp, because her figure is tall and graceful. Betsy has a very correct eye; she will paint fire-screens beautifully, and deserves the best master. Susan is all life and spirit; she will rival Cerito, if well instructed;" and such are the lofty aspirations and fond dreams of many a mother, who, by the aid of cottons and gingham, has found herse

established in a country-box at Peckham, with a carriage and pair at her command.

Yet more frequently do we find in the same class, a painful and restless anxiety about the outward deportment of their girls; this too is a subject of reasonable and very proper attention in every class; but it may be carried so far as to give constraint and awkwardness, instead of grace. Elegance and constraint are almost incompatible; but the least approach to *attitudinizing* is not only inelegant, but affected and vulgar. We accidentally witnessed a scene of this kind that tried our powers of self-possession to the utmost; the young lady who was the unfortunate subject of it, was about sixteen; tall and slender in her person, and painfully erect. We called at a house in that demi-fashionable quarter of the town between Portman Square and the New Road, to inquire the terms on which it was to be let. On being ushered into the drawing-room, we found mamma and her daughter on drill duty.

"Polly, my dear, you are always lolling on the back of the sofa; why don't you sit upright as you see me do?"

And her mamma assuredly set her the example, for her obesity was so great, that the forward inclination of her person was all but physically impossible. Polly took the advice in good part, but seemed, as most awkward people are, somewhat at a loss how to dispose of her limbs, especially her hands and arms: her mother entered on the subject of our call, still glancing at her daughter every moment, out of the corner of her eye.

"You will find our house in excellent repair, sir, and convenient for a large family, and—(sotto voce) Indeed, my dear Polly, you hold your hands very *stiffly*; when you are not netting or working, you

should extend one arm over the end of the sofa, in this way."

Mamma then again resumed her subject, leaving poor Polly in full possession of the sofa, but though she talked of other things, her thoughts were still intent on her daughter.

"I believe you inquired about the taxes, sir; they are not heavy—Really, Polly, one would fancy that you did not know the use of a footstool: reach it, my dear, and don't sit knocking your knees together in that way."

The young lady was very docile, and arranging the footstool, placed both feet on it, clinging with one arm to the back of the sofa: she still addressed her daughter in a very audible whisper, "No, my dear, only one foot—change it for the other if you are tired—but only one foot at a time; that's right, my dear, there now, that's right.—And now, sir, to go on with the house, you will find my dressing-room easily converted into a bed-room, if necessary; would you like to go over the rooms? Don't move, Polly—don't move; only sit upright, my dear," &c., &c.

And Polly retained her charming attitude till the inquiries about the house were fully satisfied: if this ridiculous discipline was enforced, even in the presence of a casual visitor inquiring the particulars of a house, it may well be supposed that it was the hourly system of a weak mother, more intent on the uprightness of her daughter's figure, than the cultivation of her mind, and quite unconscious that she was setting an example of vulgarity, that would more than countervail her instructions, had they been as judicious as they were the reverse.

There is another common maternal failing akin to this, and yet more offensive. Any parent may stand excused for displaying a proud satisfaction in the *development of a child's excellent qualities*, whether of

mind or body ; this is natural, and, to a certain extent, it is becoming. Nor must we be too fastidious, and quarrel with the parental self-complacency, even if the mother's estimate is formed upon a low standard of taste. Let her draw out her daughter's talent wherever it lies ; in japanning tea-boards, or working rugs, or knitting stockings, if she pleases ; we may doubt the utility, or question the elegance of the pursuit, but we have no right to censure, and even ennui at the exhibition must in courtesy be suppressed. A judicious governess will endeavour to check the frivolity of such labour, and direct industrious habit into a more improving path : if, however, she cannot prevail against the whims of the uneducated mother, nor induce her to put a higher value upon time, than thus to fritter it away upon trifles, it must be recollected that even such occupations are better than idleness, though only a degree removed from it. When, however, we observe an inclination in the parent, to encourage affectation or silly vanity in the child, either by parading an average mediocrity of accomplishment, or quoting in her presence the complimentary remarks of others, we are not at all disposed to make any allowance for such a mischievous foible. There are cases undoubtedly where timidity and *mauvaise-honte* require encouragement, and the nerves may be braced up to sing and play before strangers by the cordial of praise. Sometimes perseverance cannot be coaxed except by gratifying self-complacency in quoting the expectations and eulogy of others. Flattery is, at all times, a dangerous medicine, yet it *has* medicinal properties, and is not to be entirely excluded from the pharmacopœia of the school-room ; a weak mother is fond of exhibiting it at all times ; but in *her* hands, it is never beneficial ; children, like adults, are generally ready enough to *display their* power of doing anything which they

know that they can do well ; but the most certain way to prevent their doing anything well, is to compliment them when they do it ill. To set up an overgrown boy or girl of fourteen to recite poetry or read Shakspeare, by way of showing to friends their fancied precocity of talent, is not less injurious to the child than offensive to their auditors : or to call for a difficult Italian duet from a young lady who has scarcely acquired the use of her voice, or an accompaniment from another that cannot yet tune her harp, is far more to be deprecated for the pedantry that such folly instils, than even for the heavy tax it imposes on the good-nature of the " admiring " circle.

We do not say that this is an error confined to vulgar women, though it is vulgarity of a decided stamp ; for we have often seen it indulged in drawing-rooms where good taste usually reigns supreme. It is, alas, no uncommon thing to be condemned to listen to practice out of all time and tune, by some musical prodigy in pinafores, or to wade through the interminable portfolio of an infant Lawrence, or, worse than all, to listen to halting sonnets on violets, nightingales, and the moon, lisped forth by poets in their teens ; yet though such annoyances obtain elsewhere, they do not habitually prevail, except among those who themselves want the polish of liberal education ; for it is the uneducated who most incline to over-value the intellectual progress of their children ; those who have themselves ascended high on the ladder of knowledge can always tell, notwithstanding the fondness of parental partiality, when others are only a few rounds from the bottom.

CHAP. XI.

MATERNAL AMBITION.

It is bad enough to indulge the habit of *showing off* a child in her half-acquired accomplishments; but there is a fault yet more odious and mischievous than this, and yet more decidedly indicative of vulgarity, both of habit and mind. Wealth and education will always make their way, and education often succeeds in attaining consideration, even without the aid of wealth. No man, well acquainted with the world, will be at a loss to call to mind many instances where the rapid prosperity of the parent, has elevated him to a circle far higher than that in which birth has placed him. The same shrewdness and natural tact that have made him prosperous, suggest to him the propriety of educating his children in a style corresponding to his better fortune; and so far all is right and proper. But well-educated daughters with wealth in reversion, and useful connexions in possession, are courted into society, and casual acquaintances are easily made with those to whose intimacy they could lay no claim without these advantages. Then the tuft-hunting propensity exhibits itself in the vulgar mother. It is not that she seeks alliance with the great, though, if her daughters are *very* fair, even titles and honours are not beyond her ambition: but she loves the reflected light of titled acquaintance: she is indirectly flattered by quoting the fashionable rooms where Mary and Harriet have been well received: she feels her own consequence raised by the attentions paid to her offspring. "You cannot think, my dear Mrs. Looby, how Lady Jane is taken with *my Betsy*: I really believe she would always have her

with her, if I could spare her. Betsy, dear ! was it Sir Harry or Lord George that you met in Grosvenor Place last Thursday ?”

“ Indeed, mamma, I can’t tell : I have seen them both there so often, that I forget when I saw them last.”

“ And are they to be at the Hall when you go ?”

“ I hope not, mamma, for they are very disagreeable.”

The effect of all this is of course very striking on Mrs. Looby, and the newly-acquired importance of mamma, and the brilliant prospects of Betsy, are the subject of gossip and envy among their less fortunate and still homely friends.

If this failing were confined to the age when young ladies have “ come out,” it would be scarcely relevant to the subject of tuition to advert to it : when education is finished, women, like men, must take their chance of having their follies corrected by experience : but ladies “ of expectations,” and in the class to which our remarks refer, are brought out before education is finished, and often before the graver parts of it are even commenced. Their mammas are anxious to introduce them to the world, almost before they are fit to leave the nursery. A chance rencontre abroad, where nationality creates a transient familiarity, or a casual introduction at the library of some watering place, where nobody has anything to do but make acquaintance with the nearest bystander, affords a decent pretext for a call in town. Sometimes the visit may be considered an intrusion, and a cool hauteur puts an end to the acquaintance before it ripens into intimacy ; but more frequently the characteristic affability of well-bred people, allows the renewal of accidental familiarity, and the tradesman’s daughter, if acceptable for her wealth, and not positively *exceptionable for her manners*, is admitted to the *entrée* of

aristocratic mansions, to the ruin of her own artless simplicity, and to the infinite delight of her aspiring mother.

Closely allied to this, is another folly at which we have already slightly glanced : but a folly so fatal to happiness, that it deserves more pointed remark. Even where affluence does not exist, and cannot reasonably be expected, mothers are not unfrequently found who insist on educating their daughters above their class. It is a popular maxim, and not altogether an erroneous one, that knowledge cannot be too largely given, where the pupil is capable of receiving it. With the male sex, this is substantially true. Knowledge will always secure to itself a reward proportionate to its extent and accuracy ; and in proportion as it is accurate and extensive, it is as safe as well as a valuable property. But this is only true in the case of men, with whom opportunity is abundant. A woman may acquire a profundity of knowledge, but it is rare indeed, even with every advantage of station, that she can turn it to good account ; and hence the acquisition of knowledge by females, is usually and judiciously limited to a low average in science, but restricted by no limits in elegant accomplishment. Elegant accomplishment, however, yet more than scientific or even classical erudition, elevates the tone and refines the taste. If then we give to a young girl, in a humble sphere of life, those graces which the word "refinement" implies, we alienate her taste from the habitual pursuits of her domestic circle, and not only qualify her for, but tempt her to seek, a higher sphere, into which it is highly improbable that she can ever gain more than tolerated admission.

This is most dangerous to her peace of mind, and even to her character. Men are often seduced into *affection* for an accomplished and elegant woman, of *far inferior station* ; but if she is destitute of wealth,

and, yet more, if her friends and relations are tainted with vulgarity, or, to use a hacknied phrase, are not "producible," such admirers seldom approach with honourable design. It argues no common liberality of feeling, no ordinary firmness of principle, to select a wife, simply for herself, at the risk of losing caste, and without fortune to vindicate the step in the judgment of a covetous world. We have seen instances of nobility allying itself with mere histrionic excellence, and even of men of literary renown or legal eminence descending to the kitchen for connubial society; but such instances are rare, as they ought to be; and scarcely one can be quoted in which the result has not been fatal, not only to domestic felicity, but to respectability. The first months, sometimes even the first years of marriage are so fertile in happiness, as to render husband and wife all in all to each other; but sooner or later the day *will* come when the alliance is found to be something more than a dual partnership; when parents, and brothers, and sisters, and cousins, must all be, more or less, component parts of the domestic circle, and then comes the trial of affection. To bring before the eyes of fastidious and cultivated friends, the vulgar parents, the coarse-bred brothers, and all the rude consanguinity of a graceful wife, is no slight trial of moral courage, even where they serve as a foil to her sweetness and gracefulness. This catastrophe is so well understood, and so feared, even beyond its just importance, that the most hot-headed lover is generally arrested by the odious consequences, before he has committed himself, by an absolute engagement, to a woman decidedly below his proper sphere.

Yet mark the consequences to *her*: she feels herself educated as his equal, and entitled to the affection which he offers; she may be flattered by the *attentions of a superior in rank* but the republicanism

of education places them on an intellectual equality that vindicates to her own mind her right to such attentions : it is difficult for her to descend from that level ; it would be a self-offered insult to fancy that she could be unworthy the honest attachment of a man, who founds his attachment upon qualities that raise her to his own elevation ; their tastes, their pursuits, their style, are congenial ; why, then, should she not trust him ? and trusting him, why not love him ? Such is the natural logic of a young woman of twenty ; and the heart is given, not because the judgment is satisfied, but because it is silenced. Then begins the danger, and the danger is imminent, though virtue may not be threatened. It is in vain to deny it, whatever reproach it may argue to our sex. The *ardour* of love abates from the day that pursuit ceases. Even the most romantic lover becomes thoughtful, provident, and cautious, from the time that he is accepted ; till then, he thinks of nothing, he fears nothing, but the risk of disappointment and eventual failure : but when his object is secured or promised, the calmness of assured happiness brings with it reflection and calculation ; this is the critical moment ; his courtship has proceeded in secrecy ; his engagement must be publicly avowed ; vulgar relations must be introduced simultaneously with his charming bride. "Pa" and "Ma," and Tom and Jack, follow en suite with the fair Belinda, and he must face the consequences. Unless there are at least tens of thousands in sterling cash to back his reputation for good taste, the probability is that his courage will fail him, his love ooze out with it at his fingers' ends, and ingenuity will be at no loss for an excuse to break the engagement, though the step may break the heart of his betrothed. We trust that the case is not of frequent occurrence ; but we are convinced *that, where it does occur, it is almost exclusively*

where the woman has been educated above her sphere.

Were this the only evil consequent upon this maternal foible, it is sufficiently great to put the sensible mother on her guard; but there are other consequences to be dreaded, if possible, more serious still. We need not go back to our Eton grammar to be informed of the softening tendency of elegant education; yet the maxim must be received *cum grano*. The study of art refines the taste, but refinement of taste does not necessarily correct the disposition; it has, however, a direct, if not a necessary tendency to alienate the mind from those who are vulgar, ignorant, and homely, even though connected with us by the ties of nature: it makes us fastidious and hypercritical. Where all the members of a family are on a par, there is little room for domestic criticism; one may be less graceful or less informed than another, but though such differences will exist, and sometimes to a large extent, it is rarely found, where education has been equally bestowed, that any one member of a family has a decided superiority of manner over another. Not so, however, when girls have been trained beyond their domestic circle. Home, which ought through life to be all in all to them—the centre of their affections—the object of their tenderest anxiety—the limit of their desires—the magic circle beyond which, whether daughters, wives, or mothers, they should never wish to tread—their first and earliest home becomes wearisome and offensive, where tastes are engendered that its habits cannot gratify. It is scarcely in the nature of things that a young woman, who has acquired elegance of deportment and of language, accompanied with intellectual expansion, and, perhaps, a familiarity with literature, should long enjoy the petty chandlery conversation of parents who have been cradled in the shop, or rocked behind the coun-

ter. Refinement of education extends to the minutest trifles of every-day life ; we are so drilled into the small discipline of good manners, that like Moliere's bourgeois gentilhomme, who talked prose all his life without knowing it, we practise them unconsciously ; our eyes are only opened by the perpetration of some *gaucherie* by our next neighbour ; should he unfortunately substitute a knife for a fork, when eating, or hand up his plate when a servant is at hand, or aspirate an *a*, or omit the aspiration where it is due, an electric shock is instantaneously conveyed to our high-strung nerves, though we are unable exactly to define the cause. If to such solecisms in good-breeding are added a slouching attitude, a swaggering gait, a peremptory tone, or an emphatic and habitual slang, accompanied by thrusting the fingers through the hair, or a combing of whiskers, or even a twirling of thumbs, we begin to inquire, internally, where we are, or to what new world we have been unawares transported ? Such vulgarities only pass unnoticed where they are eclipsed by much power of conversation and originality of thought, or richness of humour. But the highly educated daughter of half-educated parents, will witness them every day, and the daily notice of them generates a disgust that she cannot conquer, and dare not express. Even the little arrangements of domestic economy become offensive, because not kept in the back-ground : at first she laughs, and her ridicule is reprov'd : anger follows, not unmingled with contempt—and when the failings of homely parents once become the subject of contemptuous derision, we may bid farewell to domestic peace for ever.

Even when moral education has kept pace with accomplishment, and a sense of filial duty restrains the *child* from the indulgence of a disrespectful thought, *we do not wholly escape the mischief.* A cultivated

understanding *will* seek its amusement from higher sources than the uncultivated ; it takes little pleasure in discussing the mysteries of shop-keeping, or in the gossip of a tea table ; it is soon satiated with the narrative of civic festivities, or the last imported news from Holborn or Cheapside. When conversation gives no relief, it will seek it for itself in books or art : its very solitude will turn away in distaste from household linen to the muses : it will darn a worsted stocking with Tasso by the side, and tune a harp when mamma is making a pudding. Where this discordance of tastes is generated, filial reverence is blighted, though filial affection may remain ; every decent apology is made for frequent departure from home ; every casual invitation to better informed circles is accepted with avidity : the girl becomes a hanger-on, where she is scarcely entitled to be a visitor : she courts society more congenial to her taste, with the flattery and deference of a needy sycophant : she aspires to make herself necessary to her superiors, because intercourse with her superiors is necessary to herself ; thus calls are lengthened into visits—visits into domiciliation. “Miss Thomas is such a bright, charming creature, we must have her to Paris with us : what do you say, my little pet, will you go ?” And at Paris, she becomes introduced to Lady Harry—and Lady Harry must take her to Bath—and from Bath she finds her way, in some other suite, to Leamington ; and thus, by bestowing her smiles and attentions on every fire-side but her own, she becomes alienated from home for weeks and months together, only returning thither when she cannot help it, to gladden the parental hearts, not with affectionate display of the accomplishments which they have stinted themselves to give her, but with vain boastings of the advances she *has made*, by aid of them, among the high and distinguished. Need we be surprised if even

one naturally amiable and intelligent, degenerates under such a system? or that, blind as she is to the meanness of those blandishments by which she gains the fickle favour of some small circle of aristocratic pretension, and to the mingled condescension and contempt with which they view her hopeless aspirings to their own level, she should be equally blind to the humiliating character of that patronage which will deign to bestow countenance on her, while it will not recognise her parents? or that she should be insensible to the mortification which the parents themselves cannot but feel, when her own selfish vanity, engendered by over-education, thus bereaves them of the society of a daughter, perhaps an only child?

We do not say that such is the inevitable result; where the natural disposition is humble, affectionate, and good, its excellences are not obliterated, but elicited by education, skilfully conducted; it is even possible that the child may improve the parents; that her example and her success may correct in them manners and habits that are repulsive: we have witnessed this happy effect; we have seen the daughter bring the whole strength of her cultivated understanding, and all the cheerfulness of her well-disciplined mind, to the relief and the encouragement in adversity, of those parents who in their prosperity had lavished all upon her education: they have been borne up by her fortitude, and she has more than repaid the generous, though not altogether unambitious sacrifices, to which, on her account, they have submitted: but then it has only been where the parents themselves have been diamonds, though unpolished; people of good sense, good feeling, and, above all, of natural good taste; and where the child has been material of the same valuable quality, and *fully susceptible* of the highest polish. Such instances are too rare to give any encouragement to

the folly of educating a daughter beyond her station in life.

But even where the evil consequences which we have been describing may not follow, this parental ambition is not often successful. Good style will degenerate, when not sustained by daily association with those to whom it is habitual. It requires constant practice, even when it has been thoroughly acquired: the secret of all politeness is to exhibit, unostentatiously, a disregard of self; if that generosity is sincere, politeness is natural, and unaffected; if it is assumed, politeness becomes artificial; but, by habit, an artificial manner may be worn without apparent constraint; and hence we daily see both men and women excel in address and graceful courtesy, whose real natures we know to be selfish, mean, and rude. They are under the perpetual discipline of observation, and they dare not, for a single moment, forget that they are so, lest they should be voted "vulgar"—the severest of all censure in the sphere in which they move: this hourly drill keeps them always ready for the parade; without it they would speedily fall back into the awkwardness of raw recruits.

And such is the probable fate of a highly instructed girl, who, having passed successfully through all the drill and discipline of a finishing governess, returns to the economy of an humble home. She soon finds that the knowledge which she has taken pains to obtain, is not understood by those around her; that her accomplishments are not appreciated; that her refinement is considered affectation or pedantry; that her conversation is held vapid and incomprehensible. She adverts to the Edinburgh or the Quarterly, and is answered by the Racing Calendar or Bell's Life in London: she plays a movement in Beethoven, and is asked to vary it with the Devil among the Tailors; *she admires Macready's reading of Shakspeare, and is*

told that "Harlequin beat him hollow." She soon finds that there is no topic of common interest; that her superiority has insulated her from her natural connexions, and she speedily descends from the stilts on which she has been taught to walk. She falls back into the ordinary ways of her family, becomes again "one of us," and all the anticipated advantages, as well as all the expense of her ambitious tuition, are thrown away.

We wish to avoid misconstruction, and therefore we repeat, that excess of education is only a decided evil in the case of females: simply because the subjects of their study are, by the usage of society, and from necessary regard to the retired system of their lives, such as are far removed from the business of the world: woman has her duties, and most important they are: but they are not of a description to require, as indispensable auxiliaries, profundity and extent of knowledge. Man can always turn such knowledge to account, either for himself or others, and add largely to his stock, while life remains: woman *may*, by accident, do the same: but she should be educated, not to avail herself of casual opportunity, but to acquit herself rationally and usefully of the humbler obligations which her sex necessarily imposes on her every hour of existence. We shall again have occasion to allude to this topic.

We have extended this chapter on the educational foibles of maternity in the middle classes, to an unusual length; but we cannot conclude it without mentioning another which, though not peculiar to them, is more frequently found in uneducated mothers than elsewhere. They wish their daughters "to know a little of everything." We have exposed, in the earlier pages, the absurdity of sacrificing general learning to some particular and fancied accomplishment; it is by no means less absurd, and, in practice, even more

so, to aim at excellence in all things ; yet Mrs. Malaprop is the representative of a large class. We received from Miss Thornton a fair specimen of the maternal ambition of a very respectable tradesman's wife.

. . . . The assurance of a high salary tempted me to depart from the rule which, professing to be a finishing governess, I had laid down for myself : never to undertake the office of elementary instruction, or to engage myself in a family where my own capability could not be fairly estimated. I was told that Mrs. Jones was wealthy, hospitable, and kind. She had four daughters, and had hitherto placed the three eldest of them at a boarding-school, or, as it is usually called, "a young ladies' establishment." Gout and prosperity had combined to induce her husband to take in a partner in his tea trade, and partially to retire from business. They lived at Camberwell ; their house was large, and gorgeously furnished ; everything was new, and superlatively bright ; their tables resembled highly polished mirrors ; their carpets glowed with lively colours, like a green-house in July ; not a chair appeared ever to have been soiled by use ; nor did the drapery of their curtains seem to have been disturbed since first arranged by the upholsterer. Sundry glass cases, carefully locked, were stored with books in the richest bindings, and I remarked that, though there were among them many of the treasures of literature, there was not a single volume displaced, nor one that was unbound. There was an annoying band-box air about the whole house ; even the flowers of a large conservatory, into which the drawing-room opened, were arranged with such precision, that they looked like a regiment drawn up for inspection ; but with this difference, that they were not classed according to the family, or even the height of the plant, but entirely according to the size

of the pots that held them ! I augured unfavourably from these symptoms ; nor was my anxiety diminished when, on uttering some complimentary remark on the elegance of the conservatory (being the first object to which Mrs. Jones called my attention), she replied with much self-complacency, " I assure you, Miss Thornton, my husband makes all his own pots ! we bring them from our estate in Staffordshire, distant as it is : we can't get an elegant pot in London ! " I had heard of gentlemen being in the habit of killing their own mutton, but not of making their own pots ; though, perhaps, there is no real difference between them. After being thus introduced to the whole establishment, under pretence of showing me the sort of accommodation I might expect, but in reality, I believe, to gratify her own vanity by the display of its manifold luxury and ornament, she returned to the dining-room, where a collation fit for an alderman's holiday had been placed on the table. To this she did ample justice, " as they did not dine till five," and pressed me to follow her example. Nor, till this important affair was over, could I draw her into conversation on the expected duties of my engagement.

" I can't say that I exactly know what is meant by ' a finishing governess ; ' do you finish the master's lessons, Miss Thornton ? "

" I might do so accidentally, if they were abruptly called away ; but that is not the precise meaning of the term. "

" Well : I confess I know little about it ; but of course you begin, as well as finish, and I should like to know what you begin with ? "

" That depends on your daughters' progress ; we mean by the expression of ' finishing governess,' one that undertakes to initiate her pupils in the style and habits of good society, but this necessarily implies

aid and instruction in their general reading, as well as in their lighter accomplishments."

"My girls are very accomplished already, Miss Thornton, I assure you; you will be quite surprised at their performances; in fact they scarcely need a master."

"Then my trouble in that respect will be but slight; what have they been studying lately?"

"Oh dear me! everything I believe; they have had masters in painting, music, singing, languages of all sorts, besides geology, *cranology*, and all those fashionable fancies; for you know, Miss Thornton, that expense is nothing to us: and since we have been here, they have taken to botany, *orticulturn*, and I don't know what all!"

"I fear their studies have been too diversified; at their age, they can hardly expect to attain excellence in any one of these subjects."

"I beg your pardon; the eldest is a perfect prodigy, and the second is only very little behind her; but of course you understand it all, and you shall judge for yourself; what will be your first lesson?"

"Indeed, I must honestly confess, that I do not profess to teach even one of the subjects you have mentioned."

"No! not one of them! why I heard that you could teach anything, and could do everything!"

"There would be little use in masters, if governesses were so capable; but we profess to do what masters cannot do: we teach them the art of conducting themselves."

"Is that all, my dear lady? I begin to think my girls will not want much of your help: I never knew girls conduct themselves with more propriety, and that is more than many mothers can say."

It was clear that there was little chance of our understanding each other, but some risk of our giving

mutual offence, before our interview terminated, and as I really felt considerable inclination for £300 per annum, and some curiosity to see these infant prodigies, I resolved to leave it to Mrs. Jones herself to answer her own questions, by asking her what were her own views as to the commencement of my lessons.

"I have been thinking seriously about it for some time, Miss Thornton, and my impression is, that as they have shown a decided turn that way, and we have such rare opportunity here, they had better go on at present with their botany."

"I am not very familiar with it, but I will do the best in my power: are they well acquainted with the Linnæan classification?"

"I don't know about that, but I will ask Hobbs, our gardener, as he has been teaching them for three weeks past."

"Have they joined natural history with their botanical reading?"

"No, not yet, but you will take that up at the same time; we have subscribed to the Zoological Gardens on purpose."

"Are there no subjects of more general interest that we may combine with these scientific pursuits?"

"Oh yes! many, very many: particularly the Potteries, Miss Thornton: you know with our large property in Staffordshire, we ought to know all about *that*."

And I thus led her on through the whole circle of arts, science, and manufactures, though I really believe that she first heard the names of many of them by my mention of them, but I could mention nothing that her daughters were not to learn, or for which they were not "most decidedly qualified:" the inference she drew, and for which I certainly blushed a little, was that I was a "most learned young lady,"

though "my modesty would not permit me to acknowledge it." I was soon installed in my school-room, but it is scarcely necessary to add that I as soon found that my "prodigies" knew nothing whatever, beyond playing and dancing quadrilles, and murdering a few simple duets: though I came to finish, I had everything to begin; I limited myself to the ordinary elementary instruction, and succeeded so well that their mother cheerfully acquiesced in my rejection of every "fashionable fancy:" but commercial prosperity is proverbially fickle, and in eighteen months Mr. and Mrs. Jones were unfortunately obliged to give up their Camberwell "establishment" and return to Watling Street; they kindly and generously avowed that there was no reduction in their change of life that they regretted more than the discharge of their governess at £300 per annum. And in my turn I must gratefully acknowledge, that even where wealth and vulgarity were predominant, I never once had reason to complain that they, or any member of their household, were wanting in respect and courtesy to her whom they entrusted with their children. . . .

CHAP. XII.

MATERNAL EXAMPLE.

Such maternal errors as we have been hitherto describing, spring from the head rather than the heart: they are indicative of ignorance, bad taste, or a weak understanding, but not of any indifference to principle or bad natural feeling: a woman may have her whims, her absurdities, and her pretensions, and where she has, and considers herself released by marriage from,

the trammels of that self-constraint which society exacts from all unmarried women, she generally carries them to a much greater extent than the other sex. Such errors are by the contagion of example sufficiently serious; but they are errors which a clever and judicious governess can often rectify, and always render comparatively harmless: but there is a fault of a far more mischievous tendency, and which the parent alone can cure. The intellectual improvement of a child is matter of precept; its moral improvement is secured less by precept than example. It does not often happen in the middle or higher classes that conduct amounting to moral depravity is exhibited to the eyes of children; few parents are so lost to the sense of shame as to be regardless of their children's presence; against the exhibition of shameless vice, we need not enter our protest; but there are offences of a minor character, and scarcely less pernicious, that are daily and hourly committed; and committed unconsciously, because there is not a front of hardihood about them that scandalizes conscience. Angry tempers, engrossing selfishness, uncharitableness, censorious conversation, and covetous anxiety, are frequently displayed with little regard to the presence of juvenile auditors. Still more often does domestic conversation turn on the ambitious projects, or aspiring conceit, or envious longings, of the heads of the family. It is natural, it is even proper, that no affectation of mystery on family matters should be indulged; children are in some sense entitled to know the true position of their parents in respect of wealth, business, or social rank, for they should be taught to conduct themselves consistently with their just expectations: but it is not expedient to initiate them into all the workings of human motive, before they *are old enough* to discriminate between the right and *the wrong* of worldly wisdom: they may be harmless

as doves, but their age precludes them from being wise as serpents; and still less is it desirable that the first lessons on the dark subject of human passions should be drawn from the study of a parent. This is one of those platitudes which become nauseous by repetition, and yet it is hourly forgotten in practice; indeed, it too often occurs that the very freedom of the fire-side intercourse, after the business of the day is over, leads to the display of temper and feelings, which have not dared to find a vent in the presence of strangers. "I have a right to say what I think in my own house, at all events," is an unavowed but a well-practised doctrine with the heads of most families; with a sensible parent, his own house will be the very last place in which he will feel himself at liberty to give expression to thoughts that decorum forbids him to utter elsewhere.

These remarks apply equally to the young of either sex, but they are peculiarly pertinent to the present subject: for if there is one female failing more decidedly stamped with vulgarity than another, it is a violent, resentful disposition. A woman may be elegant in her person, graceful in accomplishment, cultivated in understanding, refined in taste; her intellect may be of the highest order; her attainments varied and extensive; her features lovely and expressive, and her manners replete with attraction; but let her *even once* yield to the influence of angry passion, or give utterance to violent language, and she is set down for ever as a vulgar virago, only tolerated in society because respect to her friends precludes her being exiled from their circle. Gentleness is the charm of women, and ought to be their distinctive trait. It does not imply insipidity or weakness: on the contrary, it is usually allied with firmness and self-command: even in men, we often find it an attribute of resolute, courageous, and generous disposi-

tions; but in men, the absence of it may be forgiven; in women, never. A woman that is not habitually gentle, may be rich, high born, and highly educated, but she can scarcely be deemed a lady, and, unless she has had the art to conceal her infirmity, will rarely be a wife. There is not a female fault to which man is less indulgent, than an ungovernable temper, nor a female virtue that so rivets his affection as a cheerful and habitual meekness.

Good-nature is scarcely less prized than good temper; but with this difference, that amiability is less absolutely essential than gentleness to sustain *caste*: without the one a woman becomes degraded; without the other she loses affection, but not consideration; decency is outraged where a woman uses violence of tone or gesture; good taste only is offended where she is censorious and uncharitable. The extent to which kind consideration for the feelings of others is valued in a female, may be estimated by the ordinary terms applied to her. "She is an amiable woman," is the invariable expression whenever a lady's name is favourably mentioned. Unless she is young, few think of her beauty; unless she is wealthy, still fewer talk of her charms: unless conspicuous for literary attainment, her wit is rarely mentioned in commendation; but whether young, wealthy, or witty, or deficient alike in all, if noticed as "an amiable woman," every heart is predisposed in favour of her: she may never "create a sensation," but go where she will, she is hailed with affection and respect: it is the natural homage that the ruder disposition of man pays to the sex—to acknowledge her superior "amiability:" it is that quality of all others that attracts the heart; it wins the affection which gentleness and cheerfulness permanently secure. The sterner virtues man would rather appropriate to himself; they *rarely attract his regard when clothed in petticoats*;

but gentleness and tenderness he yields to woman, as merit peculiarly her own.

It may appear to be taking low ground to rest our censures of the antagonist faults merely on their offensiveness to society, when they are condemned as sins of no trifling magnitude by every page in Scripture; but it would be foreign to our purpose to allude to them except as important matters in practical education, and in that branch of education, too, for which the governess is far less responsible than the mother.

It is very difficult, certainly, to say what is the duty of a governess where there is an habitual display of such maternal failings: to expose them is to endanger filial respect; to pass them unheeded is to connive at the parental example: it requires no ordinary tact and judgment to steer between such dangerous rocks; yet it may be done successfully where she has acquired a just and acknowledged influence with her pupils. The most obvious course is to exclude them as much as possible from all unpleasant domestic scenes: to watch the usual indications of an approaching storm, and convert herself into a moral barometer: when the lowering brow and abrupt tone are first perceived, when hasty expressions of dissatisfaction about the trifles of family economy are muttered, and especially when splenetic allusions are made to pecuniary exactions or personal disappointments, it is prudent to take the alarm, and suggest a decent pretext for retiring to study, or to rest, always retiring with her charge. If such precaution becomes impossible by the abruptness of surprise, or because she is herself absent at the commencement of the scene, some notice of it becomes an inevitable duty; but then it should be managed with extreme delicacy; it should not be immediate, as if advantage were taken of the foible of the parent, to make it a text for a moral lesson; *silence for a time is not only decorous, but impressive,*

most children would infer from it, though unable to define their feelings, that the topic was too delicate and too sacred to allow of comment; but when the first excitement is over, the duty and *the comfort* of calmness may be enforced, and the lesson ingeniously aided by reference to "the disturbance which too much anxiety has occasioned to the composure *even* of their parents:" nor is it untrue in most cases, and the apology is always encouraging to filial affection, to add that such anxiety springs from excess of concern for the temporal interests of the children. By excuses of this kind, varied as circumstances may require, a faulty example may be reprov'd without endangering filial respect: this however is a course that can only be adopted in cases of ordinary domestic discord; but where such maternal traits are exhibited as habitual censoriousness, ill-nature, and selfish indulgence, all that the teacher can do is to neutralize the effects by frequent, but unpointed precept, well sustained by her own example. She must carefully, but not ostentatiously endeavour to become the model, which the mother ought herself to be.

Nor must she be surprised at finding, that by this conduct she renders herself an object of jealousy and distrust to her employers: it is the natural, but perhaps the inevitable tendency of excellence, in a subordinate agent, to excite such feelings in a weak-minded superior; maternal feeling, however, is always strong, and almost always paramount: it will rarely be wanting in penetration to see where a daughter's best interest is promoted, and thus confidence in the governess will be felt, even when jealousy vents itself in petty ill-nature and bitter sarcasm: where confidence is fully reposed, the most uncomfortable position is not without its compensation balance.

Reserving for a future chapter the practical suggestions which we have to offer on the education of females

in habits of gentleness, and self-command, we will, for the present, conclude this branch of our subject, with a hint of much importance : the governess ought never, under any possible circumstances, to allow herself to be either the source of family contention, or mixed up as a party in any domestic quarrel. It is an old observation, but by no means a true one, that conjugal squabbles are converted into conjugal resentment against any third party that presumes to interpose. It is so far from being true, that in most cases the wife, as the weaker party, seeks to fortify herself by enlisting the nearest bystander in her cause : she will even establish a kind of romantic friendship with any one, male or female, that is at hand to listen to her complaints, and sympathize with her fancied wrongs : a governess is, of all people, the most convenient confidante in such emergencies.

Nor is it less certain, though there is very high judicial authority to the contrary, that conjugal quarrels, where frequent, terminate in irreconcilable hatred. Lord Stowell may have decided otherwise, but it is not in human nature to become reconciled by habit to a paroxysm either of gout or tooth-ache ; a matrimonial intermittent fever is not one iota more tolerable than either : it may be assumed therefore, that an alliance with either party, when husband and wife are at variance, is an open declaration of "war to the knife" with the other : nor does it much matter whether the governess inclines to the one or the other ; for if she espouses the gentleman's part, her moral character is ruined for ever ; if she allies herself with the lady, she may indeed save her reputation, but she will ruin her prospects, even if she escapes being summarily turned out of doors, and stigmatized for life as an incurable mischief-maker. Her only prudent course is strict neutrality, and even armed neutrality, so far as is essential to self-defence.

CHAP. XIII.

NURSERY EDUCATION.

We gladly turn to matter more agreeable, though scarcely more practically useful, than the exposure and prevention of maternal errors. Our object, hitherto, has been to illustrate the cases where mothers, either from defective education or infirmity of temper, are models to be shunned by the governess, though desirous of acting upon our principle that she is "the mother's" delegate. Having introduced our subject with this axiom, it was expedient to shew the limits within which it can be safely assumed. It is more congenial to our taste, and perhaps, more in accordance with the didactic character of our work, to offer a few suggestions of a positive, rather than a negative, kind. We have availed ourselves largely of Miss Thornton's experience; but we shall now resort to a much higher authority; we scarcely know where we could find one of greater weight than Dr. Watts. That learned, pious, and admirable writer, thus begins his subject:—

"The first and most universal ingredient which enters into the education of children, is an instruction of them in those things which are necessary and useful for them in their rank and station, and that with regard to this world, and the world to come."

It is scarcely possible to define the object of education with more accuracy, or in fewer words: but, as we have already seen, the dilemma in which the governess finds herself is, that she is rarely permitted to exercise her own judgment as to what is necessary and useful for her pupils in their rank and station—*neither as regards this world, nor the next.* The mo-

ther assumes this judicial function, and where she is a weak or a vain woman, almost always errs in the discharge of it.

With children however, under ten or eleven years of age, the dilemma does not often arise; there are elementary matters that all must learn, whatever may be their rank or station; this is so universally acknowledged, that it has led to a practice, not altogether a sound one, of engaging for ordinary elementary instruction, females of inferior endowment, as "nursery governesses." We question the soundness of this practice, because the perceptive powers of children, however young, are much underrated: those who have watched the infant mind with close attention, are well aware of their almost instinctive power of distinction between good and bad, even in the moral sense of the terms, and yet more in matters of breeding and taste: and the habit of imitation very often precedes even the power of distinction: if this is a just position, it seems to follow that even higher tact and sounder judgment are required in the instruction of early years, than when the child approaches adolescence, and the "nursery governess" ought to be selected with more careful anxiety than any other.

But practice, dictated by economy, has decided otherwise, and hence our remarks on very early education are more particularly addressed to those who profess to confine themselves to the duties of a nursery governess.

The prevailing error in this department of tuition is, to fancy that all is to be done on the simple principle of passive obedience. "Do what you are told" is the invariable and almost the only doctrine of the nursery: the infant is reduced to a machine, as the shortest and readiest way of qualifying it for a recipient of knowledge. If it does not "do what it is

told to do," the only alternative is punishment, and that punishment is too often inflicted with anger and needless severity.

That implicit obedience is the first duty of every child is, most undoubtedly, excellent doctrine; but then the docility should, if possible, and it is often very possible, be induced by aid of the understanding. We will offer a simple illustration of this; it is a common domestic injunction, that the children shall not stand on the hearth rug in frosty weather; the prohibition is constantly violated: watch for the opportunity of a cinder flying out from the fire, and tell the child, before it has had time to cool, to pick it up. This appeal to its reason, through the fingers, will operate more effectually to warn the child, than the rod ten times repeated. "Do what you are told" ought to be accompanied in the first instance with some reason for being told to do it: not where a child petulantly or pertly demands the reason: and still less where the least appearance of contumacious resistance is exhibited; in such cases, obedience must be enforced as an abstract duty: but contumacy will be found comparatively rare, where reason goes along with the command.

The following anecdote will exhibit strongly the power of reflection of which an infant's mind is capable. A lady was explaining the Lord's Prayer to her child, a boy that had not attained five years of age. On arriving at the final paragraph, she endeavoured to impress on his mind the meaning of the words "for ever and ever" by the familiar symbol of eternity, a circle: the next day she catechized him on the lesson, and he answered satisfactorily, till he came to the concluding words, and these he acknowledged that he could not understand; "But you remember, my dear boy, what I told you about a circle?" "Yes; *mamma*, I remember all that, but I can't understand

it: I know what you said, but if you are right, a thing can't be 'for ever' twice." The child who made this singular remark was, certainly, thoughtful and intelligent; he has much distinguished himself in mature years, as a mathematician; but still his early youth was not marked by any precocity of talent, and though a favourable specimen, he was no more than a fair average of infantine intelligence.

We lately witnessed a simpler, but equally instructive instance of the reflecting capability of young children, in a brother of the gentleman to whom we have just alluded; this child is only six; he was watching the operations of some bricklayers at the foundation of a house: the boys were mixing the mortar at some yards' distance, and frequently did not hear the peremptory demand of their master for "more mortar;" the child observed the delay consequent upon this, and spontaneously placed himself on the brink of the excavation, to become the medium of communicating the builder's wants, by calling out "mortar" in the same peremptory tone, as soon as he perceived the necessity of a supply. The work proceeded without interruption; his own reflection taught him that the depth of the excavation rendered the voice inaudible, and that speaking from the surface of the ground, he could facilitate the communication; he thus rendered himself a useful auxiliary, and was not a little self-complacent at finding that he could be of essential service.

Had the first of these children been arbitrarily punished for supposed inattention, instead of being encouraged to explain himself, and account for his seeming dulness, the same meditative powers would have enabled him to infer maternal injustice, of which the recollection would perhaps never have been entirely effaced; and consequently, his docility as a pupil and his affection as a child, would have been endan-

gered. In the second case, the child might undoubtedly have been ordered to render the assistance which he yielded voluntarily, and his reason might have been convinced of the utility of it; but he would have regarded it as an irksome task, and the fear of being again subjected to similar drudgery, would have restrained him from further indulgence of a very instructive curiosity as to the proceedings of the labourers.

Analogy teaches us that the intellectual tuition of a child cannot commence too early: nature herself teaches it to exercise its muscular power as soon as it is sensible of possessing it: the first act of every baby is to grasp a stick or throw a ball: it finds that the hand can move, and the arm can extend itself, and hence it loses no opportunity of putting this power in action: as strength increases the muscular efforts are more ambitious; books are thrown about; chairs and stools are dragged along the floor, and what nurses and housemaids call "mischief," begins: to check this "mischief," restraint without explanation, and punishment without cause assigned, are usually adopted. But why should we conclude that the rational power may not in the course of nature, develop itself equally with the animal power? why are we to take it for granted, that the mind is less progressive than the body? It is very true, that the physical strength of a child may wield a sword, while its intelligence cannot conceive the extent of the injury that it may inflict with such a weapon; but this truism does not militate against our position; let the infant of two years old strike its parent or its nurse with a walking stick; can it be questioned that if, of course in quiet good-humour, the same stick is gently extricated from its grasp, and a blow is given *in similar play*, so slight as not to irritate, and yet so forcible as to produce momentary pain, the lesson

would be more efficient than any angry scolding, while the smile with which it was accompanied would preclude the idea of punishment? This would be strictly and fairly an appeal to reason; not an *argumentum baculinum*, but an *argumentum ad intelligentiam*.

We must carry this principle, however, much further: it is not merely in the article of punishment, but in hourly conversation, that the same appeal to the intelligence of the child ought to be systematically made: books, reading of any kind, unless what we may call pictorial reading, are obviously of little use in nursery study. A certain measure of periodical arrangement in the duties and employments of the day, can scarcely be introduced too early: even at the age of three, the infant may be initiated into a methodical distribution of time, and in fact, this is almost always the practice in every nursery, if only for the convenience of the nurse herself: thus, the breakfast, the morning walk, the mid-day sleep, the dinner, the evening ablutions, and finally the prayers, have each their allotted hour, and that hour is observed with strict punctuality. Now this salutary system may be extended with excellent effect: conversation being the necessary substitute for reading, in infant tuition, this oral instruction should also have its allotted hour. It may begin with the morning walk: the convenient time for this must depend on weather, locality, and other circumstances; but whatever time is fixed for the daily exercise out of doors, the hour should be uniformly observed; and with very young children this is the best opportunity for conversational instruction.

In the country there is scarcely an object that meets the eye which cannot furnish a convenient text for amusing explanation: the names and description of trees, flowers, or shrubs, the qualities and use of

cattle, or agricultural implements, the occupation of field labourers, the nature of farming, the conversion of corn, by successive processes, into bread, are all fertile themes, and such as delight the infant mind: nor is the town less rich in subjects adapted to their tender years: the use of shops, the nature of buying and selling, illustrating as it does the meaning of property, the variety of trades as connected with their own dress or toys, the utility of carts, drays, and carriages of all kinds, with their different purposes, will each supply almost inexhaustible resources to the teacher. But then she must be careful to give every lesson with simplicity and good sense; not to answer off-hand, with indifference or haste, still less with petulance or impatience, even though an idle question should be ten times repeated; its repetition shows, perhaps, that the explanation has been unskilful or unsatisfactory, rather than that the querist is dull or inattentive, and therefore should furnish ground for self-reproach, instead of censure of the child.

It will sometimes happen that even in such homely topics, the simplicity of the child will put questions, which it exceeds the knowledge of the nursery governess to answer correctly. We have often been perplexed by the pertinacious inquiry of a child into causes and effects; we will give an instance that occurred the other day.

“What is the use of hoeing those turnips, papa?”

“To destroy the weeds.”

“What harm do the weeds do in a large field? —there are no flowers there?”

“They exhaust the land, because the land will not give the same nourishment to the turnips, if the weeds are to be nourished too: you know that you would not have enough for dinner, if all the dogs in the parish were to dine off the same leg of mutton.”

"But how does the land nourish or feed the turnips? they do not eat it?"

Here was a puzzling question, yet a very natural one, put by a child of six years old! To enter on any explanation of agricultural chemistry would have been absurdly out of place, even if we had possessed the requisite information: in such cases, a candid admission of ignorance is always the proper course, but not unattended by the endeavour to illustrate, though you cannot account for the fact.

"I cannot answer your question, my dear child, because I do not know myself: God makes the grass grow, and the turnips grow on the land, just as he makes you grow on meat and bread; but he has not told us how he does all this, nor is it necessary that we should be told; but we find by experience, that if weeds and turnips grow on the same land, there is not food enough in the soil for both, and therefore, as the turnips are useful and the weeds are not, we destroy the weeds by hoeing them up, and then the turnips grow larger."

It is not enough to explain; an early opportunity should be sought of testing the child's comprehension of our explanations, and this will be usefully allotted to the afternoon, when sufficiency of play has subdued the animal vivacity, though the mind still seeks occupation and amusement. Children of early years are generally in this half wearied yet restless state, for an hour or two before sleepiness comes on: and partly we fear, because more anxiety is shown to indulge them in perpetual play, than to mingle with their play due exercise of the mind: hence it is that we constantly observe them in the latter part of the day, lounging on the chairs or sofas, or occupied with some sedentary trifling, though if desired to go to bed, they instantly exclaim, "Oh, not yet, mamma! not yet; it is not eight o'clock." The limbs are

fatigued, but the mind is still awake. We are not writing a medicinal treatise; we therefore content ourselves with saying, that nothing is more conducive to health, strength, growth, and cheerfulness, than full and almost unrestrained exercise in the open air; whether for child or adult, it is infinitely better to exhaust the body than the mind, and every system that tends to the latter is radically bad. But it is by no means inconsistent with this doctrine to contend, that advantage may fairly be taken of the *satiety* of bodily exercise, to introduce light and amusing exercise of the mind, if sleep does not appear to put forward her natural claims; and it is only to this extent we would go in recommending the early evening hours as a proper season for reverting to the conversational instruction of the morning walk. By the aid of the pictures for infant schools, of which there is the greatest variety to be obtained at the depot in Gray's Inn Lane from Mr. Ridgway, these evening examinations may not only be enlivened, but rendered very impressive; nor will it detract either from the amusement or the utility, if the child is allowed the free use of a pencil to copy the pictures set before him; this, however, should be judiciously used as a premium for accurate recollection of his lesson, if it can be called such; and it is scarcely necessary to add, that no picture should be set before him for this purpose, of which the drawing is not really good and correct.

CHAP. XIV.

THE RELIGIOUS EDUCATION OF THE NURSERY.

The suggestions which we have been offering are *applicable* to all children of that age that introduces

them to nursery tuition; but it is expected of the nursery governess, that she should bring them forward in the elementary stages of common education, and sometimes even of accomplishment. When we recollect that this involves the earliest instruction in religious faith, religious duty, and religious principle, we cannot but feel that here we ought to address the mother rather than her delegate. The mother, however, with an inconsistency that is not very intelligible, is usually as much inclined to leave to the nurse the initiation of her infant in religious subjects, as she is to appropriate the duty to herself when the nurse is superseded by the governess: possibly because she thinks that no serious error can be committed, where the child is too young to appreciate doctrinal differences.

Whoever may be the teacher, there is only one principle on which a religious tone can be given to the infant's mind, or information on serious topics usefully conveyed: that principle is to avoid everything that is austere or perplexing, to inculcate everything that awakens interest, and combines affectionate with reverential feeling: with adults, religion is a matter not of sentiment, but of understanding and faith; with children, the faith is properly associated with feeling. We recollect an occasion when, after much trifling conversation on a Sunday, Mr. Wilberforce expressed a wish to turn the subject to more serious matters: a distinguished foreigner was present, and immediately expressed his assent with the pliant courtesy characteristic of his country, though ludicrously betraying his ignorance of his host, "Ah, que oui! la religion! la belle religion!!!" However dissonant the association of the words to the sober feeling with which adults approach sacred topics, this is precisely the *impression which we would convey to the very young pupil*:

and in this view we should aim at rendering all sacred instruction seductive to the taste, as well as grateful to the heart. Hence the stories of Joseph, of David, of Ruth, of Samuel, and similar biographical passages, may be most usefully selected: omitting everything that implies a knowledge beyond their age, and confining the narrative as far as is possible to the earlier and prominent incidents: the miraculous events recorded in Scripture are better avoided; a child cannot be supposed to enter, even superficially, into the nature or purpose of a miracle, and therefore, his reason is bewildered and his credulity staggered, by any explanation that may be attempted; but he listens to all domestic scenes and all personal anecdote, with intense interest; he watches for the end of every story, and is impatient for the hour when it is to be resumed and finished.

When his mind has thus become in some measure familiarized with the existence of God, and of his protecting care, it is important to dwell on the benignant attributes of the Deity: to represent him as a kind, watchful, and tender parent; the filial relation being necessarily the first that a child comprehends, and in some sense, the most analogous to that in which we stand towards our Creator, nothing can be more fitting than to introduce the infant to a knowledge of Him, under the character of a Father: his understanding at once catches the idea; it is simple and touching; it is divested of dread, yet associated with reverence and reliance; and the difficulty of entering fully into the conception of an unseen parent, may be removed by such illustrations as all domestic life affords, in the sedulous care of the earthly parent during the hours of sleep or absence.

The existence and office of the Saviour, may be unfolded to the child with equal facility and perhaps *yet more impressively*; the narrative of his early

years will, of course, only awaken the idea of Him as clothed in humanity, but that idea will be mingled with the tender interest with which all young children listen to the tales of youth, and this is an excellent preparation of the heart for that holy love with which He is to be regarded in his divine essence, as the mediator and intercessor between God and man. Christ, as the sacrifice and atonement for sin, is a subject too difficult for the mind yet ignorant of the true nature of sin, or of its deep and inherent offensiveness in the sight of God. Such topics must be reserved for a more advanced age. But every child, however young and however thoughtless, knows what it is to offend a parent, and to be threatened with a parent's chastisement; every child can appreciate the kindness of a brother or sister, or other relative, who averts the chastisement by interceding, and promising for it that the offence shall not be repeated: nor is it a very unfrequent circumstance to see an affectionate and generous brother appropriate the fault of a younger brother or sister, that he may appropriate the punishment. We have met an instance where this generosity was remembered and affectionately recalled, more than forty years afterwards; such is the lasting impression produced by this tender mediation on the infant mind.

By such illustrating aids as these a true, though imperfect conception may easily be conveyed, of the endearing relation of the Saviour, and thus a foundation is secured for far more extended religious knowledge, when the faculties are sufficiently advanced to approach to the greater mysteries of sacred instruction. It is remarkable that the Lord's Prayer, though given as a model for the prayers of man, does not contain a single sentence that exceeds the powers of a child of six years of age. We are justified in inferring that the fatherly attributes of God, are those

to which our Saviour himself would direct the hearts of all, of whatever age.

It may be doubted whether any attempt to introduce the infant mind to a knowledge of the third person in the Holy Trinity, is not premature, and therefore injudicious. The office of the Holy Spirit is sanctification and consolation: to enter into the nature of this peculiar office, it is indispensable that the natural proneness of the heart to sin, and the remorse that follows its commission, should be felt by self-experience; but such consciousness is almost the last lesson that even an adult will learn. It is also a topic that cannot be explained without closer reference to the existence and permitted power of evil spirits, than it is expedient to make in conversation with children. The last thing that a child can be supposed to understand, is a perpetual and determined conflict between a good and an evil spirit, both unseen, for the possession of the soul of man. Cicero discovered it by an acute and powerful mind daily exercised by self-observation. St. Paul was led to the same discovery by a similar self-knowledge guided by inspiration. But how is such an idea to be grafted on the mind of a child that is scarcely sensible of more than mere corporeal existence? in the attempt, however, infinite mischief may unconsciously be done. It can scarcely be questioned that there exists in human nature, an almost instinctive fear of ghosts and apparitions. It is not till we are far advanced in puberty that our ideas on this subject are corrected, and that we begin to comprehend, though in this world we can never fully understand, at once the undoubted existence of disembodied spirits, and the limits within which their operations are mercifully restrained. To enlarge on such topics with children, is to instil undefined but miserable terror, where all ought to be cheerful and reverential

confidence ; dread of being alone, apprehension of the dark, distrust and alarm at any sudden or unusual phenomenon, and as the result of all these, a nervous, timorous, and perhaps melancholy disposition, are the natural consequences of early information on the nature of disembodied existence. We therefore, deprecate all allusion to the subject, till habits of reflection are fully acquired, and sustained by much physical vigour of body.

If these remarks are just, it follows that the religious education of the nursery ought to be confined within very narrow limits ; but then it should be regular and daily : the morning and evening prayer should never be omitted, and always repeated aloud and with solemnity of manner : every child at once comprehends the simple meaning of prayer. Its daily life is one course of constant solicitation for food, for toys, or for similar indulgences ; nothing is more easy than to slide from this into prayer of a different character, to one whom it has been taught to regard as an unseen parent. Nor is it at all expedient to restrain the familiarity of infantine prayer. We heard an instance of a child interpolating the Lord's Prayer in a curious way ; it had been punished for a little greediness by having only dry bread with its tea. On saying its prayers an hour afterwards, when it came to the clause, " Give us this day our daily bread," the child quaintly added, " and a little butter, please." Though the mother found some difficulty in suppressing a laugh, she very judiciously took no notice of the addition, except that, though the child repeated the offence in the course of the ensuing day, she contented herself with only reproving it, while she allowed the butter as usual. The child noticed it, and told her mother, that she supposed it was because she had prayed to God for ! At a more mature age it would have been un-

wise to encourage such a faith in the special interposition of providence, on such an ordinary occasion; but in this instance, where the little thing had spontaneously, and wholly unprompted, offered up such a petition, we think that it was better sense to encourage the faith, and to use the opportunity of impressing, in a practical way, the efficiency of the supplication; had there been any hypocritical pretence of indirectly appealing to the mother herself, then it would have been a case for reproof, not for concession.

We have one more remark to offer on this point: never defer the prayer to the last minute of going to bed; then the child is sleepy and exhausted, and only prays as a wearisome task: it should precede the undressing by at least an hour.

CHAP. XV.

THE MORAL EDUCATION OF THE NURSERY.

Although we have observed that it is scarcely possible to convey to a very young child a just conception of the nature of sin, further than is implied by the usual nursery reproach of being "naughty," there are some offences which the very earliest intelligence seems almost naturally to consider as heinous, and exceeding the ordinary bounds of mere naughtiness. This disposition to self-reproach, ought in such cases to be anxiously encouraged. Lying is one of these offences. A close observer will almost instantly detect the *intention* to deceive: and as it is entirely an offence of intention, it is most important to distinguish between the mistake occasioned by forgetfulness or ignorance, and the designed

and wilful falsehood. We will illustrate our meaning, and we entreat it to be borne in mind that all these familiar illustrations, of which we avail ourselves, are real incidents, which we have either personally witnessed, or received on authority on which we can rely.

"I cannot find your bonnet, Mary, nor your straw hat, Tom; did you leave them in the garden?"

Tom at once replied, "I don't know, mamma; no, I did not." Mary answered, but not quite as promptly, "No, mamma." Both *had* left them in the garden, however, and their mother found them, presently afterwards, replaced in the nursery by the servant who had brought them in. The little girl, who was only five, had told a lie; her brother, who was a year older, had only made a mistake: the problem, however, was not an easy one to solve, whether both, or either was guilty; each had the same motive for denying it, for each had been told not to go out again, and the discovery of the hat and bonnet in the garden, convicted both of disobedience. On returning into the room, their mamma watched them both, attentively, without making any remark. Tom presently came up to her with a cheerful tone and open countenance, "Look, mamma, what a curious ball I picked up in the middle walk; it is as hard and as heavy as if it were a stone! and yet it must be a ball, it is so round."

"When did you find it?"

"Just before you asked about my hat."

"Did not you see it when you were playing in the garden before, and I called you in?"

"No, mamma; we were not near the middle walk, then."

"Nor you, Mary?"

But Mary pretended not to hear, and did not answer.

"Mary, my dear, don't you hear me? did you see the stone?"

"I can't untie my pinafore, mamma," and, holding down her head, she began to pout about it.

"Come here, my dear; come nearer; now look at me; did you see the round stone that Tom has in his hand?"

The pout turned into a sulk, and the sulk expanded itself into a whimper, and then a cry. The case was clear as to Mary, at all events.

"Why did you tell me a story about your bonnet?"

"Because—I thought—I knew you would be angry at our going out again."

"And you, Tom; why did you say that you had not left your hat in the garden?"

"I didn't know I had left it, mamma; I asked Betty for it, just before you asked me, and she couldn't tell where it was."

Betty confirmed the child's story, and thus it was clear that he had forgotten it, or thoughtlessly answered: the one intended to deceive; the other had no such intention.

Young children are rarely hardened offenders, and of all juvenile offences, a lie is committed with the greatest confusion; in every other case, detection and discovery are simultaneous; disobedience, sullenness, anger, are all apparent and self-exposed, as soon as they are noticed; but falsehood may be discovered, yet not detected: the consciousness that the discovery may presently lead also to detection, and the feeling of inability to sustain a consistent falsehood, and thereby elude detection, combine to make the infant liar uncomfortable, awkward, and shame-faced: hence it is not difficult to detect; yet observation must be acute and discriminating, for otherwise we may erroneously ascribe to a sense of shame, a manner which only proceeds from apprehension of punish-

ment for some other offence for which it is usually inflicted.

We must not be precipitate in suspecting children of falsehood: it is not in any case a natural offence; on the contrary, truthfulness is far more congenial to the infant's disposition, and for a very obvious reason; that it is easier to relate from memory, than from invention: to tell the simple truth involves no difficulty or trouble; to concoct a fiction that shall serve the purpose of truth, requires ingenuity, and thought; hence a child rarely attempts to deceive, unless to avoid punishment: it is a fair corollary, that if a child is addicted to lying, its parents or teachers are not the less addicted to hasty and inconsiderate, and therefore, unjust chastisement.

But where falsehood has been clearly detected, the punishment should be severe, and the *silent reproof* yet more so: shame yet more than remorse, is the feeling to be encouraged; a short exclusion from the playful circle, a marked, but temporary sternness of manner, and the orthodox and very wholesome discipline of an exposition of the 5th chapter of the Acts, are the proper penalties for such a crime; but for a first, second, or even third offence, there must not be betrayed, *distrust*. If the offence unhappily becomes habitual, then this severest of all punishment must necessarily follow. Until, however, this climax arrives, and happily it is but rare in infancy, confidence should not be withdrawn; to withdraw it, avowedly, is the most certain course to make a child a practised deceiver. Be vigilant—be observant—but still let him feel that he is considered trustworthy.

Sullenness is another offence which a young child feels to be an aggravated degree of naughtiness; it may be resolved into pride and disobedience; it is, in fact, the disobedience of the heart, after the dis-

obedience of the hand or tongue is detected and reproved: by this resolution of it into its parts, we are led to the proper remedy; that remedy is total and even contemptuous neglect, while the fit continues; the disobedience must be punished as it deserves, and whatever the punishment may be, it must be inflicted resolutely, and, as all punishments ought to be, *immediately*. The sullenness that follows, should be visited simply with confinement in the corner; and if that fails in ten minutes, to bring back the culprit with a recovering face, then let him be sent to bed and left there, for at least an hour, or six hours, if one will not suffice, whatever may be the time of day: fortunately, the fickleness of early years will generally secure a favourable change in less than ten minutes; and the change, whenever it does occur, should be hailed with smiles and good-humour. Of all the faults of children, sullenness is the one which depends most for its cure on the unpleasant reaction of self within: prolonged reproof, or severe and repeated punishment attaches to it an importance which is nourishing to the bad temper; while on the other hand, the mortification of neglect is at once the severest and the most appropriate remedy. But while we would hail the return to cheerfulness with smiles, we would not the less reprove the fault as one of the gravest character; that reproof ought not in this case to be instantaneous, for it is long before the sullen feeling has wholly subsided, though the face may have resumed its usual expression: while a particle remains, the heart is not sufficiently humbled to receive admonition with effect. We must wait till night, and then we may speak with profit of the sin of pride, resistance, and obduracy; culling from Scripture familiar instances of the marked displeasure with which God has visited such dispositions. We may remark, however, that even this is a fault

which often requires much discrimination to detect: children are very sensible of injustice; they may have been unfairly censured, condemned without hearing, or giving reasonable weight to explanation, and reproved, perhaps, for the fault or mischief of a companion; in such cases, the same symptoms may indicate, not the sullenness of pride, but natural resentment at oppression: soothing sympathy, or cheering consolation, is a more appropriate medicine. A sense of injustice is the most cruel feeling under which a child, conscious of its helplessness, can labour, and certainly the most pernicious in its tendency: it begets resentment and distrust; it generates a precocious defiance of mankind; it irritates into a porcupine self-defence when no injury is designed, and lays the foundation for a suspicious, jealous disposition, the more hopeless of cure, because it proceeds upon a fancied principle of self-protection. Before we accuse a child of deliberate sullenness, it behoves us well to consider, whether we may not ourselves have been guilty by injustice of serious provocation. We have not noticed equivocation, or prevarication, under the head of lying, because these are offences usually found after the child has exchanged the nursery for the school-room; for equivocation implies a full conviction of the disgrace, if not the sinfulness of direct falsehood, to an extent of which very young children are scarcely capable; but there is another fault of a similar and very heinous nature, common to most young children, and which we shall also class with those more serious offences, which even they may be easily taught to regard as sinful; we allude to tale-bearing of their companions, whether false or true.

It may be very convenient at times, but it is an essentially bad principle, to make children the monitors of each other, or the reporters of each other's

misconduct. In large schools, founded by charity, there is the excuse of economy to be pleaded; but it is a plea that cannot exist in the nursery or the domestic school-room, nor is the practice ever there adopted, except by weak or idle teachers: they are too indolent to be always on the watch, or too impatient to investigate with calmness and judgment; hence they resort to the easier course of questioning Harry about Kitty's conduct, or asking Kitty whether Harry has told the truth. Children are not slow in discovering what answer will be satisfactory to the examiner, nor loath to ingratiate themselves with her by answering accordingly; thus they have a motive ultra the simple desire to tell the plain truth, and acquire a habit of embellishing or exaggerating; this leads to resentment and quarrelling, and to what is even yet worse in domestic life, jealousy and distrust. Were the evil limited to this, it would be bad enough, but it extends much further. A child that is once encouraged to play the spy, becomes a mischief-maker on a grand scale. He first reports the misdemeanours of the nursery—he then becomes curious, and prigs into the irregularities of the kitchen—and finally probes all the secrets of the drawing-room; retailing to the first ready listener everything that he hears and sees, till the whole economy of the family is in a fair way of being published at Charing Cross. Such a child, more especially if a female, grows up into an uncharitable gossip, the very plague of home, and the pest of society.

Children are naturally selfish as regards their physical and animal wants; but they are not naturally ungenerous; this may seem a paradox—yet it is true; their feelings are easily touched; their affection for each other is fond and sincere; they will clutch at an apple or a cake, to have the *first* mouthful, but they will readily offer the second to their playfellows.

and sympathise in the pleasure with which he eats it. Daily experience proves this; place a child in the corner by way of punishment; for the first five minutes his little brothers and sisters look on with silent awe: then they watch till the teacher's brow is again smooth—then the eldest assumes courage, and exclaims “Mamma, Ellen is good now,” and finally all join in chorus, and entreat that she may come out, for they are “sure she will be good,” naturally adopting the old Saxon principle of being sponsors for each other's behaviour. The celebrated apothegm, that man rejoices in the misfortunes of his neighbours, does not hold good in children.

But this is a principle diametrically opposed to tale-bearing, and it is because we believe it to be almost an instinctive principle in children, that we consider it easy to impress on their minds the criminality of that ill-nature, on which tale-bearing is founded. In tale-bearing there is mingled malice, dishonesty, and meanness. It springs from all the baser elements of human nature. We are fully sensible of this in adults: although we are too apt to listen with the attention of curiosity to the scandal which Mrs. Jones or Mr. Smith may tell us of their neighbours, we are conscious that in our hearts we not only discredit, but despise them, as the propagators of it. Neither the wealth of Cræsus, nor the beauty of Venus, nor the fascination of Circe, would obtain a husband for the woman who habitually indulged in uncharitable tales of her friends.

A similar antipathy prevails among children towards any of their playmates given to this unhappy vice; and while we admit that it requires much tact and delicacy to correct the failings of one child, by reference to those of another, we think that in this case, there is scarcely any more effective lesson than this which may be drawn from the acknowledged

odium which such offenders bring on themselves. But where instances are not at hand to furnish such a lesson, then the proper check is limited to a decided repulse, given in a tone of indignation. Refuse to hear another word, after enough has been said to show the nature of the intended communication; repel the tale-bearer with decision and disgust. To this must be added explanation of the dishonour and ill-nature of all uncalled-for scouting into the sayings and doings of those around us. "How would you like it, if Caroline came to me to tell me of all the foolish things *you* had been saying? What would you think of your brother, if he had been watching *you* when you were cutting up your pinafore, and asked me to whip you for it? or when you snatched away your sister's doll, and put it on the fire?"

The disposition to speak kindly, to think favourably, to act charitably, in respect of others, cannot be too much or too early cultivated in human nature, and it becomes necessary to teach distinctions between the reality and the semblance of virtue in those around us.

Those who have lived much in the world, never fail to observe the kind feeling that obtains towards men who habitually seek out the good points in a neighbour's character or conduct. No doubt that in many instances, this lenient bearing proceeds from timidity; in many others, from a servile and mean anxiety to court the reciprocity of good-nature—"screen my offences, and I will publish your merits"—in some cases from a natural and cherished dulness of perception to the nature of vicious habits—a sort of "well, after all, I see no great harm in that." This blinking of vice, is not what we mean by charity; but we intend by the term, a disposition to place a favourable construction upon acts admitting either of censure or applause—an inclination to attribute right motives, where such as are wrong are not unequivocal.

cally betrayed—a willingness to think the best, where circumstances are ambiguous—and even where Christian principle is obliged to condemn, to find scope for Christian charity, in favourable contrast of that which is occasionally wrong, with that which is habitually right. This is a liberality of mind strictly in accordance with the apostolic definition of charity, that “thinketh no evil,” and not less so with a manly and generous disposition, that will nevertheless “call a spade, a spade,” when duty makes it proper to speak out. Such is the disposition we would foster in earliest infancy.

Yet even here, again, discrimination is required; the child must be taught to overlook a brother's or a sister's failings, but not to connive at their faults. And how is this to be done, where the line of demarcation between faults and failings is, in reference to their tender age, necessarily fine? It is not difficult: very little attention will suffice to show whether a complaint of another springs from ill-natured officiousness, or from conscientious duty to the parent. In the one case it is tendered secretly, stealthily—with an “only think, mamma, what Louisa has been doing!” in the other case it is made openly—gravely—bringing up the culprit in hand to listen to the accusation—“Mamma, Louisa has told a story;” the tone and the features alike betray sorrow and concern; and the reporter of the offence shows that she takes no pleasure in making it known, though she dare not conceal it. Here attention must be given, and the accuser and accused, both heard with calmness and gravity; and punishment inflicted or withheld, as justice may require.

This doctrine is only applicable to the internal economy of the nursery itself, for in no case ought complaint however just, or information however accurate, to be received from a child, as to the proceed-

ings of the parlour or the kitchen.' It must indeed be a most mismanaged household, where the children are, even by accident, accessible to knowledge of the misdeeds of either parents or servants—such knowledge should find no possibility of access to their ears. We may advert to this hereafter; we content ourselves at present with the observation that, if with respect to each other, the inmates of the nursery can only be properly permitted to disclose offences in some very special cases, it is scarcely possible to conceive a case, in any well-regulated establishment, where a child can be a proper channel to convey to a parent's ear the indecours of the household; the door of the nursery or school-room should be hermetically sealed to all unsummoned approach.

Lying, sullenness, and tale-bearing, are three of the cardinal points of juvenile delinquency: many would add quarrelling as the fourth, while others would assign equal rank to disobedience. We are inclined, however, to regard both in a more venial light, unless quarrelling is followed up with vindictiveness, or disobedience is persisted in to contumacy. In either of these extreme cases, the fault becomes a crime, and the same duty of insisting on its sinfulness, arises; but simple dissension, caused by a transient impulse of anger, is not matter for stern rebuke; it rather calls for conciliation and expostulation; children may be induced to check the expression of anger, but will not conquer it merely because they are punished for giving way to it; on the contrary, the very remembrance that they have undergone punishment on a brother's account, often gives a permanency to angry feeling, which would have evaporated with the moment, had a reconciliation been instantly promoted. It is also proverbially the case, that there is always fault on both sides, and unless the origin of the dispute is

actually witnessed, it is most difficult to decide to whom the greater share belongs; hence, if only one is punished, injustice *may* be done; if both undergo the penalty, injustice *must* be done. Yet when cooler feelings return, and they are again susceptible of instruction, too much pains cannot be taken to make the reconciliation perfect, by appealing to their natural affection for each other, and then the weight of the admonition should fall on the elder, even if he happens not to be the aggressor.

Nor is disobedience to be visited with extreme severity; we began with stating it to be a prevailing error in nursery education, to make passive obedience the basis of all discipline: an obedient and a docile spirit is assuredly indispensable to all improvement; but though the rod may make the spirit obedient, it will not make it docile, and the docility is at least as important as the obedience; to obtain both, the reason must be appealed to, and where this appeal is judiciously and habitually made, it will seldom be found that the disobedience of a child amounts to contumacy. When it does, it *must* be subdued by aid of the rod: but where it stops short of this, it springs only from thoughtlessness or forgetfulness; and these are not faults to demand more than gentle reproof. We place them only in the same class with untidiness, carelessness, negligence, or impatience.

Having enumerated all those infantine offences which appear sufficiently grave to require corporal punishment, we will offer a word as to the administering of it; punishment of any kind, injudiciously or intemperately administered, does more harm than good, whatever may be the offence.

We have observed that all punishment should be immediate, except in the case of sullenness: if not inflicted while the offence is recent, the smart is re-

membered, but the sin is forgotten. We were in early life at a large school, where the floggings were always reserved for the evening amusement of Friday: and cruelly severe they were; even lads of eight and nine were lacerated, till the blood streamed down their legs: it is more than forty years ago, but the sufferings then endured can never be forgotten by the victims; yet the effect was most pernicious. Saturday's offences were lost in oblivion by the petty criminals, long before Friday came round, and very few indeed ever were blessed with any very accurate knowledge of the offences for which they were tortured: hence there never, perhaps, was an establishment for the education of youth from which, in reference to its numbers, so few men of worth or distinction have proceeded. There was an average number of one hundred and fifty boys of all classes and ranks, for many successive years; but it would be difficult to enumerate twenty altogether, who have ever attained distinction for character, learning, or professional success. When punishment is long deferred, it is always regarded as unjust, and often as vindictive.

Punishment, though immediate, should never be inflicted till all feeling of anger has subsided in the teacher's or the parent's mind; and till the beneficial effect is visible, displeasure should remain; it must be a calm, tranquil, grave displeasure; unaccompanied by any gesture or even tone of anger: serene severity should be expressed both by voice and feature, as if the mother were impelled by a necessity, no less painful to herself than to the child. The very ceremonial of punishment should be grave and formal; to leave, as it were, a studied impression on the mind, not less deep, than that which the rod may leave on the body; and where this *ultima ratio*

comes necessary, it should be used efficiently, and not merely *in terrorem*. Pain must be felt as well as threatened.

It follows from this view of the solemnity which should accompany it, that we consider all corporal chastisement as reserved for offences of the deepest dye; and how rarely such an extreme penalty need be exacted, may be inferred from the fact, that the father has brought up a family of six, without ever at twice in all his life, having found occasion to resort to it; and yet more mischievous children have seldom plagued a parent, or, in their years of adolescence, done more credit to his care.

Punishment, whether mild or extreme, should in all cases be appropriate, as well as proportionate, to the offence: gluttony, should be abridged of a daily meal: epicurism, deprived of the indulgence of a concert: idleness, restricted from the usual play: dirtiness, visited with half-a-dozen needless ablutions: impatience, with unfolding an entangled string: stultice or quarrelling, with an hour's solitary confinement; and a few of the more serious, but still minor offences of conduct or disposition, with the easiest of all secondary punishments to a child, a precipitate dismissal to bed! but all exposure to ridicule, or to public observation, by mounting stools or wearing fools'-caps, is radically bad.

CHAPTER XVI.

PRINCIPLES OF NURSERY INSTRUCTION.

Having thus adverted to the moral and religious education of the nursery, though more briefly than we could have wished, had space allowed, we shall

observe on the principles on which its general instruction should be conducted.

The maxim of the Roman poet, that amusement should be combined with information, is in no case so true as in nursery tuition: the first and great object is to gain voluntary attention. At whatever age we find our pupil, successful tuition can scarcely be hoped for, if the attention is forced and reluctant. As years advance, it is doubtless right to insist on abstract attention as a point of duty; but this implies that the intellectual power must be so matured as to comprehend the force of duty as a principle; and as a social as well as a religious principle. In a former chapter we have enlarged fully on the efficient impulse of the "sense of duty." It is the pride of our national character. When Lord Nelson proclaimed as his battle cry, "England expects every man to do his duty," he exhibited a thorough knowledge of this national trait. Any foreign leader would have talked of victory, glory, or revenge: an Englishman spoke sterner sense, and "duty" was the watchword.

It cannot, however, be expected that this chivalrous feeling can be instilled by nursery education: it belongs to a more advanced period of instruction, when sterner principles can with propriety be introduced. We must begin in a gayer mood: we must associate pleasure with every progressive step in knowledge, nor can we do this more effectually than by conveying practically to the mind of the child, the value of each step that he makes in knowledge. This is already well understood, though the theory is not often systematically or judiciously carried out. We teach children their alphabet by toys and pictures; we impress on their memories the remarkable epochs of Scriptural or profane history, by giving them arks, and monsters of creation, to remind them

of the deluge; huge serpents and a tree covered with baking apples, are depicted to inform them of paradise and the devil; or a good-humoured looking boy, with a sword three times higher than himself, and a giant thirty times higher than the sword, serve to explain the story of David and Goliath. The theory is right; the practice ludicrously wrong. We cannot do better than thus engage infantine interest by a graphic representation of the facts we wish the child to learn; but we should at the same time endeavour to make that representation correct, and to convey ideas, not only generally amusing, but accurately just, and therefore practically valuable. We have already hinted at the utility of placing before children good drawings, and allowing them to copy them as a reward for good conduct. We speak advisedly when we say that children will copy drawings before they can write, or even read; and it is from our conviction of this, that we would recommend as the first lesson, combining amusement with instruction, copying from correct designs, sketches of the principal scenes of Scripture history. It is very immaterial whether their first efforts are good or bad; if the designs are well done, the eye is corrected; the hand is taught, unconsciously, to be obedient to the eye; and the result is, that improvement is soon felt, as well as perceived, and the recollection of the subject is indelibly impressed.

The same system may be pursued in other elementary information; the objects of daily life are so familiar to adults, that the teacher is apt to forget their novelty, and even incomprehensibility to infants; we walk in the garden and name the shrubs and flowers, without remembering that the facility with which we recognise them is the result of years of almost unconscious observation: we perambulate the streets, and admire the products of art, and point

out to the child that accompanies us their beauty and richness, forgetting that he is ignorant, even of their names: his eye is pleased for the moment, but his mind remains uninformed: even in the purchase of his toys, there is the same carelessness of instruction: if he is very young, a rocking-horse, a cart, or a drum, is given to him; or, if a girl, the present is a doll or a housewife; but we do not attempt to convey accurate ideas of the useful operations of which these toys are the symbols. The child is left to accident to acquire such information, and its acquisition is, of course, matter of certainty; but it is also matter of time. Were we to proceed on a different principle, and to connect every toy and every novelty with instruction, the facility with which curiosity would be satisfied, would stimulate to new research, and avidity for knowledge would follow. Take the doll for instance: the girl of five or six caresses it as a semi-animate plaything; talks to it as a companion, and finally puts it to sleep in mimic representation of her own daily routine of life: so far the image is of no farther use to its rational owner than the ball which is given to the kitten to supply an object for its lively gambols; but were it explained to the child, that the doll was not only to be nursed and petted, but dressed; that its dresses were to be made, altered, adapted to the seasons, and neatly put by, when out of use, what a field of new and useful knowledge would thus be opened, without the trouble of pains taking, or any inconvenient restraint of application; the infinite variety of material used in female dress, the nature of silks and merinos, the texture of muslins, cottons, and cambrics, their relative values, uses, and manufacture; and perhaps more than all, habits of neatness, economy, and arrangement, might all be taught by insensible degrees, not only to the great advantage of the infant pupil, but with an economy of time

and trouble that would allow of devoted attention in after years to graver, though practically, scarcely more important matters. To a certain extent, this is already done, but it is rarely done systematically.

When the mind is thus early taught to look beyond the surface, to find that every object, even the most familiar, has in it something beyond the mere amusements of the moment, a spirit of research is awakened, and study itself becomes, as it ought to be, cherished as the means of learning more, and not mere matter of discipline, from which the infant heart revolts.

Even the games and frolics of children may be made subservient to the same object of instruction: take the most common: 'blind-man's buff' may teach many a lesson of endurance, generosity, and good-humour: 'puss in the corner,' may be combined with instruction in enterprise, promptitude, and activity; for we know the timid reluctance in the one case to emerge from the post of shelter, and the hesitation that often leads to endless exclusion; and the disposition which betrays itself, in the other, to tease, pinch, and mislead the unfortunate *aveugle*, and sometimes tempts the unlucky victim, in angry impatience, to throw off his bandage before he has redeemed his right of vision by capturing too daring an assailant.

This leads us to another remark on the general principles of nursery instruction. "Children *will* be thoughtless and foolish," is the universal maxim of nurses: we deny the universal application of this maxim. We have already given some strong reasons for doubting it; we go further, and venture to express the opinion, that it is one of those vulgar errors that have a tendency to realize themselves. That children exhibit foolishness, when measured by the standard of adult experience, is a truism: but we

believe that children are more distinguished for thinking than their seniors; they may have but few principles from which to draw inferences, but they are certainly very ingenious in their deductions, from such scanty data as they possess. Hence it is, that we would repudiate the whole system of what is called "childish play." That we are by no means rigorous in our condemnation of the sports of infancy, is obvious from the allusion that we have already made to some of them: nor is it wise to be too officious in interfering with any amusement, in itself harmless, that young children may teach each other: but there is a wide difference between prohibition and encouragement: if no innocent romping, however noisy, should be prohibited, where it casually arises from the excitement of three or four juvenile visitors, full of health and animal vivacity, so on the other hand, all play that consists of merely boisterous turbulence, without an object or a plan, should be discouraged: thus, piling up the furniture for houses and castles, converting chairs into coaches, and sisters into beasts of draught, with many other frolics of the same kind, should be reprovèd as troublesome and unmeaning; but not without substituting for them other lively occupation of a more rational kind; the skipping-rope, the hoop, gardening in every branch, and, in wet weather, dancing, with little regard to any of its elegance or refinement, are all within the fair scope of youthful license.

Nor is it by any means a small advantage of encouraging rationality in games, that the nursery governess is thereby enabled to become herself the associate in them—the play-fellow and companion, no less than the instructor of her charge. The well-known anecdote of Henry the 4th of France, implies no less knowledge of human nature than domestic *virtue*. He would not listen to his minister, even

on urgent affairs of state, when interrupted in frolics with his children: "Stop till we have finished our game," and the mighty monarch still galloped round his room with the children on his back. It is so trite a remark as scarcely to merit repetition, were not trite remarks always the most true, that nothing facilitates the communication of knowledge so much as securing the affectionate confidence of the learner. When his heart is open he will ask questions, and confess difficulties and dulness. When under restraint or apprehension, he will affect an intelligence which he does not possess, and veil his ignorance to avoid reproach. But of all means to secure this generous and beneficial confidence, there are none so certain as to become the companion and the friend in hours of play.

We will close these observations on general principles for the nursery, with a suggestion for the guidance of the governess herself. Her duty is not merely to instruct her charge, but to save all needless trouble to her employers. We have already said that we are far from commending this parental anxiety for relief, but where it is indulged, the governess ought to consult it, and spare the parents from all needless and trivial complaints; even in good policy, this is prudent; where frequent appeals are made or threatened, to higher authority, the delegate is soon viewed as a cipher, or at least a mere passive instrument in the hands of others: her orders are disobeyed, and her instruction has no influence; if she appeals, the children soon learn to appeal also; hence though "mamma" may be spared the trouble of tuition, she finds to her annoyance that she is promoted, *invito animo*, to the judicial bench of the nursery, and in all such forensic discussion, the chances are great that maternal affection will have undue sway: where the mother is *weak*, and that is in nineteen cases out of twenty, the

children are certain of a verdict; where she happens to have a stronger mind than usually pertains to the sex, the governess will receive favourable attention, but the affections of her charge are lost.

It is the duty of every governess, and more especially of those who are entrusted with very young children, to maintain obedience and respect: obedience should be rational submission, where it is possible to render it such; but still it must be obedience: to secure this she may assume considerable responsibility, if done with judgment, without apprehending displeasure from the parents, for even weak parents are not slow to perceive the advantage which they gain by it, and sensible parents are grateful for the relief. A case came lately to our knowledge, on very good authority, which illustrates this in a forcible way. For obvious reasons, we are withheld from mentioning names. A Royal pupil was guilty, not only of disobedience, but of insult to her governess. She met rebuke by the haughty and petulant reply—"You forget the distance between us." The lady who had charge of her was highly educated, and blest with much decision of mind; she had been cautioned at the commencement of her official duty, that all personal chastisement was out of the question with a pupil of such high dignity, but nevertheless, the parents being absent, she took upon herself to administer such corporal punishment as the offence, and the years of the offender, warranted; and having so done, she reported the affair to the mother at the first opportunity; the answer was most becoming. "You have acted rightly, and I thank you for it. I am glad I was absent, for I dare not have authorized it, but I am obliged to you for showing such resolution and good sense;" and the weight of the obligation was, in after years, fully compensated, more substantially than by words.

But it does not follow that every trivial offence, even when savouring of disobedience, will justify such extremes : we have said that responsibility must be assumed with judgment, for most parents hold corporal punishment in abhorrence, and, for the most part, rightly. Judgment will be shown, not only in a due consideration of the circumstances under which disobedience is displayed, but of the character and disposition of the delinquent : in the case that we have just mentioned, the overweening arrogance and pride of the answer constituted the essential fault : the disobedience, unaccompanied by these indications of temper, would have been improperly, and even indecously visited with such severity : everything must be duly weighed, and then, but not till then, the governess may assume the parental prerogative to its full extent, without the parade of complaint and appeal ; she may rest assured that, however reluctantly sanction would have been given to punishment, if previously asked, an *ex post facto* recognition of its propriety will be cheerfully conceded, and with far more grateful feeling than a formal complaint of misconduct would have been entertained.

CHAP. XVII.

NURSERY INSTRUCTION. ACCOMPLISHMENTS.

We must attribute it principally to ignorance, that nursery governesses are so frequently required to initiate children in the elements of accomplishment. It often arises from a niggardly economy, that will not, and sometimes from a poverty that cannot, afford to incur the expense of good masters, except for the *finishing off* of young ladies before they make their

debut: more usually, however, it happens that the accomplishment of the mother herself, being only superficial, she is insensible of the vast importance of all elementary instruction being sound: very little reflection will suffice to prove it: take music as an example: brilliancy of touch depends altogether on the fingering; taste and expression are formed afterwards, but rapidity, power, and what is properly termed "execution," can only be attained by close attention to fingering. The finger, however, far more easily acquires suppleness, activity, and strength, by the practice of very early years, than at any other time; the human frame does not assume its perfect form till long after adolescence, but to give to any separate member peculiar flexibility or vigour, its training cannot be commenced too early. Fencing, which demands great flexibility of the wrist, is rarely acquired except the pupil begins to handle the foil in early boyhood. Dancing is seldom graceful, if not practised before twelve or thirteen: it is quite notorious that the extraordinary feats of rope-dancers and merry Andrews result from the discipline of tender years. All this is equally true of the hand, as of any other limb, and in one respect more so, because its action is more varied, and its natural use precedes that of the other limbs. It follows, as a matter of course, that an accomplishment like music, on which the power of the mind cannot even be exerted till the fingers are mechanically obedient to the eye and ear, requires scientific attention at the earliest age to this organic operation. And experience confirms this reasoning: the usual complaint of all school-room governesses, when they first undertake their duty, is that the girls have got habits of fingering the instrument which are bad—they have to unlearn what they have learnt, and this is always the most difficult of all learning: to begin with error, is to *enhance the difficulty* of acquiring accurate knowledge.

Few men go up to Cambridge as reading men, who do not find, to their infinite annoyance, that they have to begin *de novo* on every mathematical subject: their previous reading is unsound, and is often even worse than useless. Bad as this is in matters of science; where the understanding alone is concerned, it is yet worse, in matters of art, where the hand is of equal importance, and, to use a common term, has been already "formed," but formed on a wrong principle; it is more easy to correct an illogical, than to change a mechanical habit.

And what is true of music, applies in a greater or less degree to drawing—to dancing—to languages, and every other attainment: more especially, perhaps, to historical reading. Great epochs in history are easily impressed on the infant mind, and it is peculiar to children that impressions are indelible as well as easy. If they receive erroneous instruction in this branch of education, history becomes with them a mere jumble of extraordinary events, and they can rarely afterwards inform themselves accurately of their synchronism, and still less of their relative dependence on each other. It is very rare to find women though otherwise well educated, and not very often well-educated men, who are familiar with the general history of Europe, or who even affect an accurate historical knowledge beyond that which they necessarily carry away from Eton or Harrow, as part of their classical stock in trade: the reason is, that in infancy they began upon no well-ordered system of arranging the leading events of the world, and in after years, the accumulation of incident and person gradually becomes too large to admit of arrangement either in memory or in comprehension.

In languages, a similar deficiency often prevails from the want of accuracy in early tuition: bad pronunciation, vulgar idioms, and Anglicised terms, and

expressions, mark the French of every boy and girl under twelve, and very often continue through life. This may be noticed especially, where it would be least expected—in children who are brought up by a French or Swiss *bonne*: partly because nurses of this class are usually taken from the inferior classes of their own country; but yet more because, strange as it may sound, the French language is not spoken grammatically in France, and still less written with due attention either to grammar or orthography, except in the higher walks of life. An English tradesman will write correctly, though not elegantly: a French shop-keeper will express himself with grace in a letter that, for composition and spelling, would disgrace a charity schoolboy.

It is not necessary to introduce French into the nursery, and when so much is to be learnt on subjects of more immediate interest, it seems absurd: but still if, in compliance with the whims of modern fashion, it must be done, it should be done with accuracy and care.

So it is however, that elementary instruction, in almost every branch of elegant accomplishment, is unreasonably expected from those who, if really competent to impart it, would be well entitled to far more remuneration and far more consideration than they receive. We will, therefore, attempt to give some useful hints to those who find themselves in this unfortunate dilemma, of being expected to teach that which they do not affect to understand.

And the first is, clearly, not to undertake, or at all events not to promise, more than they conscientiously believe that they can perform: it is bad enough to have the duty unfairly imposed, but it is far worse to be the imposing party, and for the sake of obtaining a respectable situation, to cheat an employer into the *belief that you are capable of more than an honest*

self-knowledge can allow. Such imposition is speedily detected, even by very shallow people, and always results in disappointment and discredit. Nursery governesses may perhaps be expected to know something of music, and something of French, and unreasonable people may even exact a little drawing, and a smattering of general literature; but they are not expected by anybody of common sense to be proficient even in one, much less in all these attainments, and, therefore, they need not measure themselves too largely; the caution is the more necessary, because this over estimate of self is generally in exact proportion, not to the measure of acquirement, but to the extent of it, compared with others in the same menial class; for, after all, the nursery governess cannot aspire beyond the rank of the domestic servant, though domestic misfortune may probably have reduced her to that level. As compared with her fellow-servants, it is probable that she may possess a decided superiority; but she will be very unwise if she presumes on this to embark in a sphere of duty beyond her consciousness of capability.

Our second recommendation is rather to avoid error, than to aspire to excellence: and this should be done by confining preceptive ambition to accuracy in teaching the simplest rules.

To begin with that which will probably be the commencement of her task, writing and arithmetic; legibility and rapidity are the great desiderata in writing; accuracy and perspicuity, in arithmetic. Writing is no more than copying certain arbitrary forms, more easily adapted for ready junction with each other, than the letters used in printing: and the legibility of the hand depends on the degree of accuracy with which these forms are described; its elegance, on the parallel straightness of each line, and the symmetry of each letter and each word. Bearing this in mind, instruc-

tion becomes easy. Children are fond of copying, no matter whether it is a line, or a picture; their failing is, that they become tired before they have made their copies correct: this then should be the first point for attention. Keep them to the stroke and the pot-hook, till they represent them *correctly*: there need be no hurry about it: if they only make a dozen strokes a day, they will make progress, provided they are made correctly; it is a mistake to begin with pen and ink: they cannot judge of the degree of pressure requisite in the use of the pen; they scratch and blot with it, and in their little bewilderments, forget that their main object is to copy a line set before them; their attention is diverted, and they fail, and failing, they become weary and disgusted: a pencil, or a slate, is far better, and saves perpetual scolding for inking their fingers, their clothes, and the table.

When the mystery of strokes and pot-hooks is accomplished, we may proceed to letters; here, accuracy is doubly needful: each letter should be perfect in itself, of the same shape and size; and a second letter should not be attempted till a series has been completed of the preceding one in a satisfactory manner: when the third stage, of joining letters to make words, is attained, yet more care must be taken to preserve the form of each letter complete, and to make all of corresponding size; nor must it be forgotten, that accuracy of spelling will now become a matter of attention. While the child is learning writing, all must be done slowly; if fatigue and impatience are indicated by rapidly running through the lesson, it is time to desist.

These instructions may, at first sight, appear needlessly minute and elaborate; and so they would be, were it not that in writing, the child is to be taught *his first lesson of patient accuracy*, a lesson that is the foundation of all excellence, whether in science or

in business, and which is, therefore, properly the first that its first instructor should inculcate: when we arrive at arithmetic, the value of this lesson becomes immediately perceptible.

In arithmetic, the reasoning faculty, abstractedly from all objects of touch or sight, is first brought into exercise, and here the importance of perfect accuracy need scarcely be urged. Every step in arithmetic, every successive rule, depends entirely on that which precedes it, and the most abstruse mysteries of numeration may all be deduced from the simple axiom that one and one make two.

Few things are more difficult with most children, than to convey to their minds the idea of calculation abstractedly from outward objects; the best method is to begin by aid of them, and this may be done playfully. As soon as a boy begins to use his marbles, he knows almost intuitively, the whole art of numeration: by some caprice of society, girls are not initiated in this, the most amusing of all arithmetical tables: any plaything however, involving numbers, will be equally instructive: ivory balls, counters, or, what is better still, oranges and apples, will soon convey the ideas of addition and subtraction: and when these are acquired, multiplication and division soon follow. Our first lesson in vulgar fractions was given by an orange, and we have never forgotten it.

When a just conception of the nature of numbers is thus acquired, abstract calculation by aid of numbers, will readily follow; but now, accuracy is all in all to the child: not even the simplest sum in addition should be allowed to pass with an error, nor must that error be explained; return the slate, and insist on revision till the total is correct: three such rebuffs will do more to secure close attention, and therefore accuracy, than all the rebukes and all the chastisement that ingenuity could invent. A very common

error is committed with children at the multiplication stage: they are taught a table of incomprehensible prolixity, beginning at "twice one makes two," and ending with "twelve times twelve makes a hundred and forty-four," which they learn by rote like parrots, without the most distant notion of its meaning or utility: the acquisition of this tabular information is one of the most painful tasks of infancy, and simply because they are generally left to puzzle out its object by after thought, when far more advanced. If the multiplication table were reduced to half its size, it would be amply sufficient for all immediate purposes, and the remainder would be acquired, as indeed all of it is only retained, by practice: and if, moreover, the child were taught that multiplication means no more than another expression for what he already understands—simple addition, and division no more than another process of subtraction, it would greatly facilitate his acquiring the practice.

We have not space to prosecute this topic further, but we must impress on the nursery governess that, if the progress of her pupils is so rapid as to render it necessary to carry them beyond these fundamental rules of arithmetic, into the profundities of simple and compound proportion, she must be careful to assure herself, as she proceeds, that not a single step is taken in advance, till the preceding one is fully accomplished; and of this she must be satisfied, not merely by testing knowledge by the book, but, if she has the talent for it, by examples of a practical kind, drawn from the daily business of life.

Music will probably be the next subject of instruction; and here again, to insist on the rudiments and avoid error, is or ought to be the object.

There is one most important branch of musical instruction, and the first too that occurs, in which she *can hardly fail*—reading music by the eye: the ex-

n, or reading by the hand, is very liable to error; the immediate and perfect perusal by the eye, is altogether mechanical, and can be taught by a person gifted with patience and a musical ear. A fact of considerable importance to know, that a large number of children who possess an ear for music, is two out of three. On inquiry of Mr. Blizard, the very intelligent and successful band-master of the Royal Military Asylum at Chelsea, we learnt that, according to his experience, more than one out of three of the boys prove themselves possessed of a musical ear, and about one in three has sufficient musical taste to qualify him for learning an instrument. Mr. Blizard's extraordinary success with young pupils, enables us to appreciate the value as well as the facility of early tuition in the art. The averages about fifty performers, very few of whom are under the age of twelve, and many are much younger: their time is almost perfect; their execution, in several instances, brilliant; and if they are occasionally out of tune, it obviously proceeds more from the want of power equal to the instruments they use, than from carelessness. Some of them are taught the violin and organ, and making allowances for the extreme difficulty of the instrument, their proficiency is really wonderful. Mr. Blizard is certainly a teacher of extraordinary ability, and a good musician himself; his case is a very instructive one, in reference to music, for even with the advantage of his tuition, children could never make the progress which they have made, were it not for the strict military discipline maintained: prompt obedience is the pivot on which all discipline turns, and this habit of prompt obedience insures their docility in the music school; the time, as well as accurate reading, is easily acquired; the ear being thus improved, the strict necessity of prompt attention to the signal of the leader

comes home to the understanding of the child, and aids obedience, by rendering it rational as well as compulsory.

The nursery governess may take a lesson from this ; and it will be well worth her while to qualify herself further for the duty, by a few instructions in the school of Mr. Hullah. In imparting instruction, however, she must not venture to combine her children in class, until she has previously satisfied herself that the ear of each is accurate : otherwise the blunders of one will distract the rest, and time will be murdered between them. In music as well as in drawing, and no less with infant than with adult pupils, it is of the last consequence to accustom them to compositions that are really good. The taste is spoilt in innumerable instances, by beginning with jingling dances, and whining ballads, which have scarcely even the appropriate merit of liveliness or plaintiveness ; but they are easy, and therefore soon acquired by very moderate performers. The very best music can be obtained, arranged with equal simplicity ; the airs of Handel, Haydn, Pleyel, Mozart, Rossini, and many other celebrated composers, are set in a way that even a child may soon acquire them, and when the taste is thus early formed, it rarely degenerates. Nor is it a bad principle to test the child's reading, before it approaches the instrument to practise, by examining it in a page of one of these masters.

The early lessons on the piano should be limited to clearness and delicacy of touch : an ambition to be rapid, is certain to lead to bad fingering, unless under the eye of a most vigilant master. It is in vain to cross and number the notes, unless painful attention is given to the hand ; but if the nursery governess finds herself obliged to undertake this office, her wisest plan *will be to lay before the child, lessons that are already marked with proper fingering by a skilful master, and*

not to attempt it herself, unless she is conscious of being a proficient far beyond her situation. There is one part of musical manipulation, which she may safely superintend; she can scarcely err, and may do much towards forming the hand and strengthening the fingers, by accustoming the child to strike the different chords: very little fingers will contrive to reach an octave in a short time, by frequent effort.

We shall not extend our pages needlessly, by repeating the remarks which we have already made on drawing, though they would come in with propriety here: drawing indeed, on any systematic principle, is rarely introduced into the nursery; more rarely than in good sense it ought to be: for it is at once the most amusing, and of all sedentary, rainy-day amusements, it is the most useful. We may remark, however, in this place, as well as any other, that where drawing does form a part of study, whether in the nursery or the school-room, all colours should be prohibited, till forms can be correctly defined by the pencil: and this correctness must not be restricted to mere copying from the drawings of the master, but maintained in drawing from the bust, or objects of real life. One accurate drawing of a bust, a curtain, a cow, or a tree, is worth all the mere copies that a portfolio can display, to gratify the vanity of mamma, or the self-complacency of the teacher. There is another remark of great importance in the teaching of very young pupils, and we offer it the rather because we know that it is opposed to the common practice of ordinary masters, though sanctioned by some of the ablest artists. Let the child have free and uncontrolled recourse to all the aids he pleases: let him measure with rule and compasses if he likes it; or even avail himself of the window glass or tracing paper. Nothing can do him injury that facilitates his lesson, and at the same time, corrects the errors of

his eye. The primary object is to enable the eye to measure objects with certainty and accuracy, notwithstanding they are viewed in perspective; the next, to teach the hand to follow the dictates of the eye: the first can hardly be acquired without much oral instruction, and close observation; but the second is only attainable by practice, and it is obvious that the measurement, or the tracing, will correct the practice, as well, and far more impressively, than the teacher's explanation, simply because it gives more trouble and occupies more time. Tell a child that a line is not straight, or that two lines are not parallel, and he will rub them out, and, for the moment, do them better; but let him find it out for himself, by aid of a parallel rule, and he will not only *see* the difference between what it is, and what it ought to be, but he will remember it to-morrow.

Dancing is sometimes a subject of nursery instruction, but yet more frequently of amusement; as it is almost of necessity taught in classes, and therefore by a professor, it is not requisite to enlarge upon it; but yet it admits of an observation well worthy of the nurse's attention, and not, perhaps, undeserving the notice even of a professor. All the movements of childhood are naturally graceful. Some readers who have watched their romping and jumping, may feel amazed at such a position; yet we say it advisedly, and we are borne out in it by the concurrent testimony of all eminent artists: it is only the constrained action of a child that partakes of awkwardness; an infant, from two years old to six, is one of the most elegant animals in creation, unless shamed by frequent and injudicious reproof into *mauvaise honte*; then he substitutes sheepishness for modesty of manner, and becomes slouching, timid, and sometimes sneaking in gait. The value of this remark is great, *if true*, and we are well convinced of its truth: for it

follows that, whether in dancing or in any other active exertion, the less we interfere by caution and suggestion, the better : a constant warning to turn out the toes, to straighten the arms and legs, to hold the head erect, and the shoulders back, is all very well with boys and girls who have grown up in awkwardness and laziness ; but with infants of tender age, is not only needless, but positively mischievous ; who ever witnessed two or three couple of little masters and misses, set up by their friends like so many animated nine-pins, to dance a quadrille, with their chins perked out, and their arms pinioned to their sides like a trussed chicken, without a feeling of disgust, not unmingled with contempt, for the parents who have trained them ? or who, on the other hand, can look on, without pleasure and admiration, when the same children are attitudinizing to their hearts' content, in a spontaneous dance, unnoticed except by each other, and careless of notice were all the world bystanders ? or perhaps, chasing each other across lawn and meadow, bonnetless, shoeless, and even stockingless, in all the unrestrained glee of a holiday party, setting nurse and governess at defiance, till their faces rival the rose, and their hair is an entangled mass of ringlets impracticable to brush or comb. Our advice is, in all dancing, whether for play or improvement, to leave nature as much as possible alone, where she has not been deformed by habit, and so long as time is observed, to observe upon nothing else. We are convinced that up to the age of six or seven, this is the most sensible tuition for the limbs.

In these remarks on early instruction in accomplishments, we have been obliged in some measure to anticipate, for many of them will apply with equal force to girls who are of an age for translation to the school-room ; but it is the fashion of modern times to covet *precocity in attainment*, and to meet this fashion

economically, though one of very doubtful merit, the nursery governess has been introduced as a modern innovation on the more homely domestic economy of our forefathers. Hereafter we must again advert to the same subjects in reference to the age of adolescence, but we need not dwell upon them farther at present.

Our third hint to the nursery governess regards the personal deportment of the children, and though closely allied to the subject of the fourteenth chapter, we have reserved our observations for this place, because even when the religious instruction of their offspring is retained as the peculiar province of the parents, their manners are essentially left to the formation of the nurse.

We have just said, that the movements of children in early infancy are naturally graceful; but this is by no means inconsistent with their early acquiring vulgar and ungraceful tricks; children at every age are disposed to mimicry, and particularly to mimic marked peculiarities of manner. This is the most usual source of any vulgarity of habit that is visible in a young child, though affectation on the one hand, and morbid bashfulness on the other, may claim their full share. We shall remark on each in its turn.

If children move naturally with grace, it follows that the rule we have given about dancing will apply; interfere with them as little as possible, and leave nature to herself: but the teaching of nature may be as much impeded by silent example, as by oral admonition; if the governess, in the self-indulgent freedom of the nursery, is herself given to vulgarity, perhaps unconsciously, the children will soon become the tell-tales of it by their imitation. We must be minute, even at the hazard of being deemed coarse. We once saw a child picking its teeth with a pin, *obviously in thoughtless idleness*: her mother reproved

her, more strongly perhaps than the case deserved, but under excitement occasioned by the obvious danger of swallowing the pin.

"You dirty little thing, where did you learn that habit?"

"Mamma, Miss Hobson always pick her teeth with a pin, after dinner; she makes a bent one on purpose!"

And had the atrocity been greater, it would assuredly have come out with similar simplicity, as we heard in another instance; a little girl of six years of age took off her stockings in the drawing-room, to warm her feet before the fire, and on being reproved for the unseasonable exposure, pleaded the precedent of her nurse! It is a trite remark, that the presence of children and clergymen is always to be respected; if this is true in respect of language, it is certainly not less so in respect of actions; in one respect it is more so, for children have an instinctive fear of violent language, especially when illustrated by swearing; they are sensible that there is something wrong and revolting in it, though unable to define the cause of their disgust; but they do not appreciate in a similar way the offensiveness of low habits.

Even in matters less obviously vulgar, the same caution should be habitually exerted: such as using a towel or a handkerchief to wipe the table, instead of a duster or the table brush; or a pair of scissors or the tongs, as a substitute for the snuffers; or a knife at dinner, in lieu of a fork; or wine glasses for ink-stands; the usages of the nursery, in short, should conform as much as possible to those of the parlour; the same courteous patience at the table, the same politeness to each other in the petty civilities of life, should be enjoined as much by example as by words; but at all events, there should be nothing in the *governess's* personal demeanour, that could possibly con-

vey a contrary lesson. We need scarcely add, that "there is nobody present but the children" is the worst of all possible reasons for entrenching on delicacy or propriety, even in reference to the most menial of all nursery offices ; but there is a caution of a kindred nature, that is by no means superfluous. The nursery governess cannot avoid some degree of association with the domestics of the family ; for in her case, admission to the drawing-room, on terms of even temporary equality, is clearly out of the question ; the line of demarcation between her and the school-room governess, is too clearly drawn by the aristocratic usages of society in this country, to allow her the privileges usually, more or less, conceded to the other ; hence it is necessary to remind her, that no kitchen conversation, no complaints or jests of the servants' hall, none of the "below stairs" politics, should ever be repeated or discussed before children. On the one hand, it would be dishonourable, even for a child, to betray secrets uttered in the confidence of familiar intercourse ; but, on the other, it would be most culpable in a young child, and, in some measure, in a child of any age, to have a confidence apart from a parent. Consequently, it should never be placed, by the carelessness of its nurse, in such an embarrassing position.

Affectation is another source of vulgar habits, and affectation is almost invariably generated by the foolish self-complacency of the nursery governess, or by her sycophant anxiety to gain the commendation of her employers. To make an exhibition of the children, is with too many parents, as well as nurses, the great object of all instruction ; hence Julia's hair must be dressed in ringlets, and Helen's fair complexion set off by dress of appropriate colour ; and there must be flowers and feathers, and silks and laces, and all the paraphernalia of a Court wardrobe exhausted to bedizen *the girls*, whenever a party is invited ; and then there

are endless admonitions to hold up the head, and smile, and "look pretty," and to speak to Lady This, and ask properly after Sir John That and the other; and make no noise, and avoid all gouty toes, and play, and sing, and portfolio it, and so forth, as if two children of five and six had never been seen before, or were lions to monopolize the wonder of the world.

That matters are carried to this silly extent in really good society, is rarely the case: but though there may be less vulgarity in the outward form of the pretension, there is quite as much in fact: if Julia and Helen are not bedizened with finery, they are bespattered with audible and misplaced praise; there is the self-satisfied nod with which mamma protests—"I do not mean to say, my dear Mrs. Leslie, that Julia is an extraordinary child—by no means, Julia; you have a great deal to learn yet; but still I may say, Mrs. Leslie, that she does very well—very well, I assure you: show Mrs. Leslie, my dear, that pretty drawing of a calf;" and so the conversation runs on, till all has been said that in decency *can* be said, and the poor infants swallow it all like sugar plums.

What can be expected from scenes like these, but that children should become precocious in conceit, if in nothing else? and of course enter, whenever strangers are present, with the awkwardness of puffed-up expectation, and the strut of conscious importance; but if conversation happens to turn on some engrossing topic, or a passing compliment only is paid, out of courtesy to maternal folly, then they consider themselves defrauded of their due, and sit in starched formality, waiting till *their* turn comes, or pout in a corner in resentment of fancied neglect. All this is vulgar, and it is the vulgarity of affectation.

The opposite error, though much less frequent, leads to the same result; if children are not to be paraded, neither are they to be systematically neglected:

to be confined in the nursery as animated nuisances, or left to wander anywhere, so long as they are not in the way of company. The time used to be, when "the little dears" were always led into the dining-room after dinner, like tame monkeys, to drink healths, suck oranges, and make themselves sick for the night with macaroni, cakes, and sweet almonds: happily, that fashion has vanished, but objectionable and wearisome as it was, to all parties, it was far preferable to perpetual exile from all assemblages of friends or guests: children should not be ridiculously pushed forward to meet the curious and pseudo-admiring gaze of strangers: but if it is desired that they should grow up with that self-possession which is essential to grace of manner, they should be early accustomed to see and be seen, without any external evidence that their presence is either unusual or undesired. Unless thus early and quietly initiated into society, they hang down their heads, hide themselves behind mamma or the nurse, and if addressed by a stranger, answer with averted looks, or not at all.

The same effect is produced by constant and needless rebuke, and indeed by rebuke when well merited, if given in an angry and impatient tone; the usual reproach of the nurse, "you are not fit to be seen," is itself injudicious for this very reason: a child is never so "fit to be seen" as when covered with dirt and clothes torn to rags, provided the disguise comes in the good wholesome way of scrambling through hedge and ditch: but however tastes may differ in this respect, a child should never entertain the thought of fitness or unfitness to be seen, except only in reference to faults of temper or conduct. A crying child is "not fit to be seen," a pouting sullen child is "not fit to be seen;" but if you do not wish a child to be gawky, constrained, and sheepish, never let him *for a moment* imagine that with an honest, open,

smiling countenance, he is not a fit sight for princes, if occasion requires. We may sum up all by saying, that whatever tends to destroy the natural simplicity of tender age, or to encourage an artificial amiability, directly tends to vulgarity of style, and should be carefully avoided both by mother and nurse.

CHAP. XVIII.

COMMENCEMENT OF SCHOOL-ROOM EDUCATION.

It is extremely difficult to decide the age at which the formation of character begins; we perceive great differences of temper and disposition, as well as of intelligence, in very early infancy, but yet not so distinctly marked as to deserve the name of characteristic traits; in nursery discipline, the same rewards or the same punishments appear of nearly equal efficacy, and to have the same tendency for good or evil, without being materially affected in their power by any peculiarity of disposition in the child: one child will cry longer or louder than another; one will prove itself more susceptible of encouragement or reproof than its brother or sister; but as a general rule, they are all equally governable by the same system, and the result of a whipping or a plum cake may be predicted with sufficient certainty to justify the stimulus of either, as circumstances may appear to require it. There is an age, however, when character begins to be developed so clearly, as to admit of "no mistake;" the age varies, sometimes according to the degree in which the child has been thrown into habitual intercourse with adults, but much more usually according to its physical strength and growth. It will be found, *cæteris paribus*, that the boy who has been earliest sent to school, or even the youngest

member of a large family, is generally the most pert and petulant of the circle, because his ideas are acquired from constant association with his seniors: and for a similar reason an only daughter is often observed to be formed in her manner, and even womanly in her deportment, before the age of puberty, because she has been brought out early as the constant companion of her mother. Such cases, however, are exceptions to the rule; the growth of person, if not so rapid as to imply constitutional infirmity, is the most accurate criterion by which the judgment can be guided, in determining the proper period for transferring the child from the indulgent nursery to the severer atmosphere of the school-room.

It is important, both to the animal and the intellectual health, to fix this critical change with discretion. In the school-room the personal liberty must be more restricted, the daily confinement of longer continuance, the opportunities of air and exercise more circumscribed, and all these circumstances are little conducive to the health of a weakly child, even at the age of nine or ten: but if the bodily strength gives way, however slightly, the spirits are affected, and improvement of the mental faculties will not be advanced. On the other hand, the simplicity of the nursery is not only not becoming, but not always innocent in the girl of nine. A sense of propriety begins to be instinctively felt even before that age, and the delicacy of manner to which this leads, if often offended, may soon become careless of offence; a girl that has been detained too long in the nursery, is very apt to grow up into a vulgar romp, not less to the serious annoyance of her parents, than to the infinite vexation of her governess. When Mary is of the age of six, she may run about with her stockings at her heels, and nobody thinks of the matter; but a *tall, well-grown* girl, though but a year or two older,

can neither allow herself to be seen in such a pickle, nor remedy it so summarily as her little sister, without some offence to good taste.

Without pretending then, to define the precise period of admission to the school-room, we may assume that having due regard to bodily health, the time should be fixed by reference to the growth of the child, and the development of character that usually attends its growth.

We make these remarks as introductory to the first suggestion that we offer to the school-room governess. She should commence her preceptive duty by a careful study of the dispositions of her pupils. There is no saying more constantly in the mouths of tutors than this, "We are so accustomed to boys of all ages and characters, that we know how to manage the most difficult cases: we generally find our system succeed in the long run." At every school, and even every college, some vaunt similar to this is made by the tutor on the parent's first introduction of his son; but the gross fallacy of the maxim is sufficiently evidenced by the infinite variety of the systems adopted; at one place, severity is the order of the day: at another, a generous confidence in the honour of lads, who have no higher principle of honour than good faith to each other in concerted deception of their master. A man, however, who has forty or fifty boys under his care, has some apology for adopting a general principle, whatever it may be, if he conscientiously believes it to be suitable to the great majority of his pupils, though possibly injurious in a few peculiar instances; but a governess whose attention is limited to three or four, has no excuse for herself, if she fails in discovering the disposition of each of them, and then in adapting her system to each, as occasion may require: one girl may be patient and persevering, yet very distrustful of her own powers, and few spectacles are more

sad than to see one of tender years contending, with patient determination, against a desponding sense of inability. She requires encouragement; she should not be suffered to encounter difficulty too long; her success, when she does succeed, should be praised, and its value made apparent to her: when she fails, her perseverance should not be taxed too severely, but her attention might be advantageously diverted to other less perplexing subjects; her questions should be encouraged and even coaxed; and as far as possible, should be suggested in a form to carry their own answer along with them: in arithmetic, and especially in the rules of proportion, this practice is most beneficial.

Yet the elder or younger sister of the same girl, may exhibit a temper diametrically the reverse. Natural spirits and buoyant health may render her impatient of the desk, and thoughtless while seated at it: or the same vivacity may have an equally mischievous effect, though in a different way: it may enable her to glide rapidly over the surface, instead of plunging into the very depths of her subject. She may hit off an ingenious, but an erroneous solution, and then leave her problem with self-complacency: she may dash through a difficult movement, giving its general effect, but with slovenly execution; she may sketch a hasty outline with spirit, but scratch in her shading, without plan or effect.

It is absurd to suppose that such difference of character is seldom found in sisters; we see it daily; perhaps we can scarcely mention a family within our respective domestic circles, where, notwithstanding a general similarity of tone, and style, and person, much greater differences of character do not obtain. We may even go further, and add another shade of variety to a third sister: she may be equally flighty and lively, and yet petulant: always asking questions,

sometimes silly and sometimes rational, but never trusting to her own resources; seeking aid where aid is not necessary, or rejecting explanation when given, in the vain conceit of showing that her own way is the best.

It is obvious that a uniform system will not succeed in each of these cases: the same reproof which would reduce the second to sobriety, would discourage the first into hopeless effort, till muddled by intensity of thought, and would irritate the third into argumentative resistance. Inflexibility of system and firmness of principle, are very different things: the principle of every stage-coachman is (or ought to be) to accomplish a given distance within a given time: this may be effected with certainty by a train on the railway, for the power is merely mechanical: but if the coachman were by inflexible rule to punish each horse alike, one would run away, while his mate turned restive, and the nearest ditch, instead of the next inn, would be the probable destination of his passengers; he must study every horse in his team, urge one with the whip, another with the bit, and a third with his voice, throwing the work up-hill on his leaders, and down-hill on his wheelers, and by this judicious distribution of stimulus and labour, he secures the regular discharge of duty. And so it is with every human team: but to apply the same force to all, and in the same direction, is absurd, unless the object be to render them deserving of the description given by the Duke of Wellington of his Peninsular army, "a perfect machine."

Need we observe that to study the dispositions of those we govern, and more especially of children, the most perfect self-command is necessary? but this is an important subject; in some sense the most important of which we have to treat: it well merits a *chapter to itself*, for the special use of the governess,

CHAP. XIX.

ON SELF-COMMAND.

Self-command, or in other words, that power of restraining not only temper, but inclination, and yet more the outward expression of it which the conventional rules of society exact no less than the laws of God, is the foundation of all that is amiable either at home or in the world. We do not mean by the term to convey that listless indifference to all that is exciting, which is often perceptible in very insipid people; nor yet the self-denial which conscience dictates as a religious duty, and which many practise who are little influenced by religion. In the one case, avarice, nervous apprehension about health, and many weak or vicious motives, have a paramount influence to restrain from self-indulgence; in the other case, there can be but little effort required to restrain, when the semi-animate nature of the disposition renders it almost an effort to yield to temptations, which are nearly irresistible to more volatile or more ardent tempers. It is not difficult for anybody who will take the trouble of looking about him, to observe many among his acquaintance, who, with genuine piety, displayed both in conduct and in principle, yield to a turbulence of passion on slight casual provocation; and yet more, who combine with an apathy that seems to heed nothing that passes, a virulent and splenetic temper, which, if not easily excited, is implacable in exact proportion to its sluggishness. We mean by self-command, a control of angry or self-indulgent feeling, where feeling is strong, and provocation great—where passion may be indulged and appetite satisfied without offence to conscience, but not *without wounding good taste.*

We readily admit that self-command, when thus defined, is reduced to a social instead of a religious duty, but it is only as a social duty that it is our province to insist upon it: we are not writing a sermon, but a didactic essay.

And it is, as a social duty, that women fail in it: we readily subscribe to the doctrine, that women are more genuine in their religious professions than the other sex; they yield less to temptation in cases of grosser vice; the cases are comparatively rare, where well-educated women are found notoriously deficient in the great proprieties of life: a female swindler, drunkard, or debauchée, may here and there exist, but such a veil is drawn over her existence, that practically, she is never heard of. The violation of public decency, involved in any flagrant female offence, is so great, that the vices of women of any rank in society, however humble, are, by general consent, screened from observation: but it is not merely the apprehension of indelible disgrace, and consequent loss of caste, that restrains or prevents feminine depravity; intuitive consciousness that retreat from public notice is becoming, renders a woman more susceptible of instruction in domestic duties, and more inclined to seek her happiness in the discharge of them; it is not that her passions are, from any physical construction, less strong, but that the counteracting passions arising from the domestic affections, are stronger than in man; and those counteracting passions are all on the side of virtue and piety. The natural inference would seem to be, that self-command, as a social virtue in close connexion with religious duty, would be more easy to the female, but it is not so: nor is it difficult to find a reason for the seeming paradox. It is simply that they yield to passion in the conjugal and maternal relations, as being the only field open to them in which *passion* can be indulged without discredit,

while it seems venial, even if not proper, to carry to the extent of passion, feelings that are laudable in their origin. Maternal love is a becoming, no less than a sacred duty; and hence, even if pushed to the extreme of weakness, it scarcely can be deemed censurable; conjugal affection is vowed at the altar; and if evinced by selfish jealousy, and a desire to monopolize attention, surely it is pardonable! Domestic rule is essential to the order and economy of the household: can it be a fault deserving of serious reproach, if command is at times peremptory, or rebuke unnecessarily severe? It is thus that uncontrolled temper is vindicated to conscience, because it wears the semblance of domestic virtue carried to superlative excellence, and instead of meeting reprobation in the world, is palliated if not applauded, as evidence of the high sense of conjugal duty by which "that admirable creature, Mrs. Lennox, is governed!"

Yet these extravagancies *are* faults as near akin to actual vice as may be, for they directly lead to vicious consequences; but they are not actual violations of the decalogue, and so long as they fall short of this, they lead to no degrading exposure.

The conscience is offended by vice, but not by simple faults. The trader will take an advantage, and perhaps an unfair one, who would be horrified at the idea of forgery: the advocate will indulge in forensic falsehood, who would shoot you through the head if you accused him of lying: and with similar self-delusion, the lady will in private indulge her spleen and let loose her tongue and her temper, who would sincerely feel horror and disgust at the very idea of being picked up drunk in the kennel, or consigned to the station-house for a cap-pulling assault on her next door neighbour; her conscience revolts at offence in its higher degrees; her natural weakness shrinks from notoriety: *but though*, in truth, the moral turpitude is the same,

she yields to self-indulgent temptation in the drawing-room, because it rarely extends to the degree of actual vice and never incurs the responsibility of public attention, while it usually has an honest source for its apology. In other words, there is no social discipline in female domestic life, ultra the opinion of the domestic circle, and no responsibility ultra the conscience of the individual, and conscience is easily satisfied on the score of minor delinquencies. Men live always under observation, and little delicacy is shown in exposing them when they deserve exposure—often when they do not. Women live in seclusion, and forbearance is usually exhibited towards them, however they may merit disgrace. It is to these causes that we attribute the habitual want of self-command in females, notwithstanding their justly acknowledged subordination to religious principle: and it is to this common failing of the sex that we ascribe so much connubial misery as is found, even in alliances between “charming women” and “sensible men.”

We have digressed from our immediate point, which was to impress on the governess the essentiality of self-command, in reference to the study of the character of her pupils; but we have only anticipated a little our explanations of the moral duties which her office requires her to teach, and the digression is scarcely to be considered such, as, unless she has first acquired the virtue herself, her example will neutralize all her precepts.

Whether the object is to practise or to inculcate a habit of self-command, it is equally important to trace out the principles on which alone, unaided by a severity of conscience with which but few people are blest, it can be maintained.

We have observed that it is the basis of all amiability of disposition—we might go further, and say that it is *essential to all sagacity of mind*: for it is as difficult

to penetrate the motives, or judge of the disposition of others, when we are ourselves labouring under irritation of temper, or yielding to any other temptation, as it would be for a drunken man to decide on the sobriety of the stranger whom he jostles on his path. But it is needless to expatiate on its advantages; none are more willing to acknowledge them, than those who are deficient in the virtue. How is this much desiderated quality to be attained?—this is the only question of importance to consider.

In the first place, we would insist on the necessity of *submissiveness*: not merely obedience, for obedience may be indolent, mechanical, or reluctant: obedience is compliance with a command, but may, and often does co-exist with stubborn resistance of the heart. Much of what we have said in a previous chapter, on the childish sin of sullenness, is equally applicable here; but we are now addressing ourselves to a riper age, and may be more explicit; we mean by submissiveness, that deferential subjection to the will of those to whom, by years or station, we are subordinate, which springs from conviction that it is a duty not only to be expected, but gracefully to be performed. Humility and self-respect are essential ingredients in this submissive feeling: humility to acknowledge the superiority, in whatever it may consist, that entitles another to our deference; and self-respect, to express that sense of superiority, without assuming the degrading and consciously-humiliating tone of obsequious timidity. The mind must be drilled by daily reflection into the reasonableness of this lowliness of manner; the governess should recollect that she is dependent, though with mutuality of obligation, on her employer: that if the obligation is reciprocal, her relative position renders it, at all events, less optional: that if she has to undergo much labour, much mental anxiety, and often, perhaps, much privation, her patrons may, and

probably do suffer many anxieties and privations own to her, in providing decently for the maintenance and education of their children; that if she is, have contended, to be considered their delegate, domestic cares cannot be delegated to her with domestic authority.

generosity is another necessary quality to ensure a of self-command; generosity as opposed to selfishness of disposition: we have nothing to do with try in pages like these; our sole business is to the truth for practical purposes, and therefore I am compelled to say, however unwillingly, that in generosity of this kind women are extremely deficient: we have remarked upon the tenderness uniformly extended to female depravity; it is extended by common consent even to minor faults: decorum forbids the expression of displeasure, though but momentary, at the expense, the inconsiderateness, or the selfishness of a woman; her ill-nature must be parried by wit, as possible as it may be keen, if parried at all; her self-assertion, however regardless of the wants of others, must be conceded as the prerogative of the sex; all homage of chivalrous courtesy cannot be withdrawn without the peril of being exposed to obloquy and contempt. We do not complain of this good-natured though per chance, it is too often carried to the verge of absurdity; still it is in keeping with manly conduct, and vindicates the aphorism, that gentleness and weakness is the characteristic trait of high civilization.

But when women presume on this kindness of their sex, not only to appropriate all the sweets of life but to render all its annoyances doubly bitter—they plead the privilege of their sex, not avowed in terms, but practically in conduct, as an excuse for yielding to all petty temptations to selfish enjoyment—we accuse them of that want of generous consideration for the feelings and comforts of others.

which is not only most unamiable in itself, but fatal to the quality of self-command. It is to this common fault of women that we may fairly ascribe much of the conjugal unhappiness of the world; there are but few husbands who retain their gallantry, though many who preserve their best affection, to the latest hour of their lives, and it would be well indeed, if women would be content with affection, without insisting on the more fascinating incense of gallantry. But marriage involves familiarity, and familiarity exposes the collisions of personal convenience. It is then that self becomes predominant, and indulgence at home generates the disposition to indulgence elsewhere. For example: a liberal but limited income may justify keeping a carriage; the lady requires it for the opera, and the husband for a party: their routes are different, and which should give way? If this conflict of convenience is rare, mutual accommodation is afforded; but if it frequently occurs, the lady generally thinks, and sometimes utters the thought, that her husband is "a disobliging brute" (we are quoting). Or again: Parliament is prorogued, and Lady Anne wishes to go to Paris. Sir Thomas has given notice of an important motion, and wishes to read up his subject in quiet at their country seat: the establishment cannot be divided, and her ladyship pouts in rurality from July to Christmas. What is all this but habitual selfishness, that strikes at the root of self-command? These however, are among the more serious incidents of family economy, and of course, but casual. It is in the petty affairs of every-day life, that this selfishness of temper becomes acrimonious. The wife has a trivial cold or headache: her husband comes home after a day of anxious labour, to relax; he finds the dinner cold, because "my lady could not wait;" the piano is shut, because mamma is sleeping on the sofa: he calls for the half-finished Review, but it was "left in

the pocket of the carriage, which is gone for dear Mrs. M'Kenzie:" he retreats to his library, and in half an hour is summoned back to relieve the ennui of "dear Mrs. M'Kenzie's" affectionate visit: and when, after doing the agreeable for a couple of hours, he once more courts the retirement of his study, the charming invalid pursues him with a very vigorous philippic against butler, footman, groom, and all the household, for fancied slights and imaginary insolence: "She will discharge them all to-morrow, for she sees she must always fight her own battles." A priority of attention, a title to preference, in all the petty minutiae of domestic comfort, and above all, a paramount authority in all the arrangements of the household, scarcely excepting the gamekeeper and groom, are claimed as prerogative, and as in loftier matters, the prerogative is self-extended and abused, exactly in proportion to its arrogant assertion. We had scarcely written the preceding remarks, when the Law report of the newspapers supplied us with a convenient illustration from a lower class of society. Two tradesmen, of apparently a respectable sphere, were bringing their families home in a Margate packet. Having on board, as is always the case with Margate boats, twice as many passengers as could be accommodated, there proved to be a scarcity of seats. One party, however, had secured not only seats, but camp stools for the feet; the gentleman in attendance upon the other party requested the use of these camp stools for his wife and child, but they were refused, the appropriatrix of them deeming her own feet of equal consideration with their persons. This refusal led to their forcible abduction, and the forcible abduction led to a knock-down argument by the husband of the tender-footed usurper; the knock-down argument led by natural sequence to an action at law, and the action at law inflicted a penalty of £70, with probably £200 more in the shape

of costs, for the selfish disregard of the wants of others of her own sex, exhibited by the fair traveller from Margate! We chanced to be buried in the recesses of an omnibus when these circumstances were being discussed with all the vivacity peculiar to those vehicles, when the tongue is once loosened on a topic of general interest. There certainly ought to be a guage attached to such carriages, since passengers have been stinted to sixteen inches by Act of Parliament. A lady, who must have been near akin to that Cytherean goddess who, some fifteen years ago, floated on her shell to the Hottentot coast, took an active part in the conversation. "Ladies, sir, ought always to be accommodated, that's *my* opinion, sir, and I'm sure no gentleman will say as I'm wrong." There was but one seat vacant (not even one, according to the Statutory rule, as the fair Hottentot goddess occupied more than two), and it was raining, when another female claimed admittance to the theoretical vacancy, for herself and her child. "Indeed, ma'am," said the Hottentot, "there's no room! you can't be accommodated no how: we musn't be squeedged after this manner;" nor could the concurrent wish of all the other passengers subdue her obduracy, till we settled the point by alighting ourselves. These cases are ludicrous, but they are not the less valuable as instances from life of that petty female selfishness which is too frequent in all ranks.

If we forbear further illustration in details, it is not because they do not abound, but it is unnecessary: we make but one general observation; the most accomplished and elegant women too often discard both elegance and accomplishment after marriage, and on the strength of the coveted, and at length achieved independence, vote themselves discharged for ever from the burthen of keeping up the attractions by which they attained it. The pencil is thrown aside;

the instrument is silent ; the voice is unpractised, unless in peremptory domestic orders ; study is eschewed ; reading is limited to newspapers and novels ; household matters are handed over to the housekeeper ; and even—must we avow it ?—even personal neatness and appearance are an evening dress assumed for company, while the costume of indolence and sloth will serve for morning wear, unless spent in an unprofitable parade of calls ! thus style degenerates—manners become abrupt, or hypocritically serene—self insensibly becomes the idol of affection, and all that interfere with its daily worship, whether husband, children, friends, or domestics, no matter, are alike the object of cherished distrust and secret aversion. And thus it is that the graceful girl of two-and-twenty settles down at forty into the vulgarity of the cookmaid, her features wrinkled by habitual asperity, and her symmetry destroyed by habitual self-indulgence. When this miserable consummation arrives, she wonders that her husband has lost affection, her children are wanting in reverence, and her servants deficient in respect !

Cheerfulness is no less essential to self-command, than generosity and submissiveness ; and cheerfulness, though originating perhaps in natural health, is very much an acquired habit ; to look on the favourable side of things and people, to encourage hope and check despondency, not only in ourselves, but in others, to put the mildest construction on equivocal remarks, to ascribe an honest motive rather than a bad one in cases that admit of doubt, to be unsuspecting of evil, where suspicion is not essential to self-protection—in a word, to avoid censoriousness, and think kindly, are all powerful auxiliaries to maintain a cheerful disposition. There are matters, certainly, on which it is the obvious duty of women to feel distrust ; yet even there, distrust may be felt without being expressed, and while encouraged as a motive to vigi-

lance, should be checked as a reason for ill-nature. Attentions more pointed than usual should awake caution, but ought not of themselves to justify resentment, or even rebuke, unless calculated by their peculiar character to draw the notice of others. A wound may be inflicted by premature repulse on one who has only erred in ignorance, and meant in kindness that which has been needlessly construed as intended insult; thus an enemy is needlessly created, and few people can maintain a cheerful heart under the consciousness of enmity secretly entertained. This is not the place, however, for enlarging on such a topic; we advert to it now only as a common source of that inward uneasiness which is inimical to the cheerfulness of a well-balanced mind.

Discretion is both the cause and effect of self-command: it is impossible to be too guarded in avoiding temptation, if we would avoid committing ourselves on the score of temper. Some people are particularly prone to falling into strange and difficult dilemmas: they cannot foresee the consequences of a single false step. Sometimes by mere levity of mind, yet more frequently by thoughtless good-nature, and not seldom by a frank desire to avoid the suspicion of distrustful prudery, young women get entangled before they are aware, in confidence or obligations of which they ought not to be the recipients: they cannot disengage themselves without incivility, and the net is drawn closer and closer: where confidence is once received, its natural tendency is to familiarity: where an obligation even trivial, is long continued, the burthen, to a generous mind, becomes painful: instances are not rare of a woman endangering her own reputation, by good-naturedly becoming the medium of an amatory, and not an improper, correspondence for a friend. The offer of a seat in a travelling carriage, though made and accepted as an act of courtesy, has

proved an obligation that could not with safety be openly acknowledged; the loan of a trifling sum of money for a temporary occasion, has often been a fetter on female freedom that no ingenuity could break: and it is almost an axiom, that wherever the youthful mind is burthened with a secret, hilarity is gone, and self-possession becomes painfully difficult.

Yet there is a rule by which we may certainly escape being placed in such dilemmas; not only to do nothing that is clandestine, but to accept no confidence from male or female apart from the duty with which we are occupied. There are secrets in all families, as there are in all trades, and of course we do not mean self-exclusion from family privacy: but the tender of confidence by a mother or a wife, on matters unconnected with the school-room, yet more by father, or husband, or brother, is always dangerous, though for the moment flattering to self-complacency. Our doctrine may be carried further: no young woman, whether in the situation of a governess or not, can prudently assent to be received into, or to repose a confidence, from which her parents or natural guardians are excluded, and still less, privately to accept pecuniary assistance, however trifling the extent, or however unexpected the emergency, without the imminent hazard of being placed in positions, revolting to feminine delicacy, and from which extrication without injury is scarcely possible. Self-command is in such cases out of the question, because honour compels her to hold herself, more or less, at the command of others.

Notwithstanding what we have said under the head of cheerfulness, we might with propriety add, as another quality essential to self-command, and well deserving separate notice, a charitable and liberal allowance for the errors of others. We have said much in our *fifteenth chapter* on the importance of early initiating

the infant into tenderness of judgment as respects the conduct of those around us : every word that we have written on the subject there, may be most usefully applied by the governess to herself in disciplining her own feelings to habits of self-command. A censorious spirit is always an angry, and generally a malicious spirit : even if we forbear from indulging openly in censure, but allow our minds secretly to dwell on the failings of our neighbours, and with pharisaical pride to draw comparisons to our own advantage, we encourage a disposition at variance with self-control : we do know our own sins : we never can *know* that others may not have palliations that we have not, for similar faults, and this consideration should always be sufficient to restrain us within the limits of Christian charity. But we cannot afford space for a more minute analysis of the elements of self-command, nor is it necessary ; our fair reader will not be at a loss to practise the duty, though hourly as well as difficult, if her constant effort is to be submissive, generous, cheerful, and discreet : and still less will she have any serious trouble in successfully inculcating the practice of it, if her pupils have the advantage of observing her as their pattern, at the same time that they receive her instructions. We shall hereafter, when on the subject of marriage, have occasion to revert to the topics upon which we have here treated, in reference to the particular duty of self-command. We have in this chapter confined our lesson to the governess herself ; the same lesson must be conveyed by her to her pupils in a different form. At present we will resume our remarks on the importance of closely scrutinizing their respective characters.

CHAP. XX.

DISCRIMINATION OF CHARACTER.

To talk of character as if actually formed at the early age of ten, is preposterous; and yet, even at a still earlier age, there are shades of distinction broadly marked: it is foreign to our purpose to discuss the position of Locke, but it must be owned that if the mind is a blank sheet of paper, it gets scribbled over with astonishing rapidity, whichever of the organs may chance to hold the pen. At the age of ten, the writing generally becomes very legible, but it requires a practised eye to read it.

Perhaps the most faithful index to disposition at this period of life, is the immediate effect of punishment, or the apprehension of it: compliance and concession are so much expected by children, and the expectation, where not unreasonable, is so seldom disappointed, that the reward of unusual indulgence does not excite more than a transient glee exhibited by all alike, and with very little difference of manner. No peculiarity of temper is elicited by the grant of a holiday, a dance, or a plum cake; but if one out of three or four children, is excepted from any such gratification by way of punishment, then its little passions are immediately let loose, and after a few such trials, it will not be difficult to judge which of them predominates. In some cases an affectation of indifference, a put on air of "I don't care about it," will disclose pride lurking under a surface of seeming tranquillity; in others, envy or jealousy of brothers and sisters will display itself in petulance towards

them, rather than towards the governess who punishes: sullenness again, will be marked by retreat into a corner of the room, and perhaps a muttered purpose of repeating the fault: while most expose their mortification by an angry fit of crying: there are very few children indeed, who receive a punishment with prompt submission, and visible penitence for the offence that has brought it on: but this amiable humility of disposition, where it does exist, is not less indicative of natural character, than the various forms of resentment found in others. Most nurses and governesses found their judgment on far less certain diagnostics. They condemn one child as petulant, because it often cries, but this may arise from extreme timidity, or may have been occasioned by painful severity of punishment: they charge another with greediness, for snatching at an apple, though it may only proceed from the recurrence of unusual hunger that follows temporary indisposition, or may even have been provoked by habitual partiality in the distribution of the daily food. Weak parents are too apt to show their partiality by a double mess. But the burst of passion that follows punishment, or severe rebuke, is generally too sincere, and too distinct in its character, to allow of mistake.

A season of domestic sickness or sorrow will also generally develope with accuracy the peculiar traits of children; some will be all sympathy and affection; others will be anxiously attentive; and yet more will be only momentarily affected, and hurry back to their play and noisy pursuits with thoughtless selfishness.

Even a temporary separation from near and beloved relatives, will often call forth much genuine feeling, whether good or bad. The first departure of a brother to school or college, the setting out of a parent on a continental tour, or the visit of a sister to

a distant aunt, will expose many a little heart in all its tenderness, and sometimes, though rarely, in all its selfish obduracy.

It is only by close observation of her charge under these or similar trials, that the governess can inform herself thoroughly of the moral material on which she has to work, or learn how to regulate punishment and censure, with appropriate tact. It is far too common an error to assume, that all misbehaviour of a similar kind must proceed from similar faults of disposition, and may therefore be judiciously visited with similar punishment; we have already adverted to the absurdity of such uniformity of discipline; we will give another illustration of it, that may come more home to the governess's experience. Mary and Jane may equally neglect their practice; the idleness of Jane has been caused by anxiety to finish the purse she is netting for her brother, but Mary is enticed away to see Punch's show at the window: in the one case the neglect springs from an amiable, though an ill-timed anxiety; in the other from a volatility that cannot remain settled at work. In both cases, it is idleness, and idleness associated with disobedience; yet it would be obviously a mistake to extend the same measure or kind of punishment to each, and if it were done, Jane would feel the injustice of it. But if Mary and Jane both concurred in making a false excuse for their idleness, that they had been interrupted at the piano, or did not leave it till they had finished their duet, when in fact they had skipped over half of it, then the fault would be the same in both, though the motive for the idleness had been essentially different; in such an extreme case the punishment ought to be the same, both in kind and severity, or the same mischievous sense of injustice would ensue.

Nor is similar discrimination less desirable in

certaining the intellectual capacity of each child; without it, the discipline of the study is as difficult as the discipline of the heart.

In our remarks on nursery tuition we forbore from touching on this subject, because there are no children, not labouring under some physical mal-organization affecting the brain, that can be considered incapable of acquiring such elementary knowledge as is usually conveyed in the nursery: the infant who at six or seven is so dull that it cannot learn reading and writing, and advance with more or less rapidity, in the rudiments of arithmetic, history, or even geography, is a fit patient for the physician, not for the governess; but when graver, and, if we may so express it, a more philosophic attention is required, in the prosecution of art or science, then it is indispensable to measure the powers of the pupil with accuracy. We are not of the number of those who attach a higher value to male intellect; partly through education, and yet more through the pressure of daily necessity, man attains a higher standard in all the pursuits of life that demand perseverance, ingenuity, or courage: but it by no means follows that in women there is less intellectual capacity to work upon; on the contrary, the very high excellence achieved by many distinguished females, no less in science than general literature, malgré the disadvantages of female education, tends to prove that, if there is a difference, the natural superiority is rather on their side. Not being amenable to the same severity of social discipline, it cannot but happen that to comparative deficiency of education are to be added, in many instances, perhaps in most, an irritability of temper (mildly called, in the language of society, a sensibility of nerves), and an impatience of instruction, that render perseverance in *study* not only irksome, but positively impracticable; *yet we entertain no doubt, that if the usages of the*

civilized world allowed to women the same early education, the same daily collision with unceremonious competitors, and the same sources of knowledge, they would be found as capable as their lords of availing themselves of every advantage to its fullest extent.


While we honestly hold these opinions, we cannot deny that there exists in most females an early conflict, almost peculiar to their sex, between personal vanity, and a desire for mental improvement; and these conflicting feelings too often end in the discomfiture of the governess. It is difficult to assign any age to the first appearance of vanity of person in a girl: we have witnessed it at eight, and we have seen a total absence of it at eighteen, in some who might very pardonably have indulged in it: at whatever age it appears, however, it is fatal to much intellectual advance, if not speedily and judiciously checked; hence perhaps, has grown up the general, but, as we believe, the very erroneous impression, that females are destitute of the same intellectual power as the other sex.

Subject to this exposition of our creed, we admit that there is a considerable variety in female capacities: it is the duty of the governess to study this variety, and her first care should be to ascertain whether any very visible deficiency, springs from an indolence or dulness of intellect, or from the blunders of previous tuition: nor is this always a very easy matter to ascertain: she may find her pupils apparently advanced in all the grammar of learning, but unable to answer the simplest questions in it: it does not follow, that this proceeds either from incapacity or inattention: she may have been taught the rules by rote, without any explanation of them; she may have been instructed in the practical working out of the fourth term in a rule of three sum, without being at all initiated in the doctrine of proportion: consequently it *would be unfair*, and perhaps, injurious to such

pupil, to treat her as a dull child, on whom previous instruction had been thrown away: both the governess and the pupil would, in that case, begin their intercourse with mutual distrust. Nor is the opposite error, though an error on the safer side, without risk; a child may possibly have been so drilled by a teacher, that felt her inability to carry instruction further, as to answer every elementary question with pertinent propriety; it would be mischievous nevertheless, to infer from this, without more scrutiny, that such a child was fully competent to enter upon higher subjects; even in such a favourable case, the knowledge may really be superficial, though apparently accurate; if the pupil on the strength of this knowledge alone, is immediately introduced to more difficult study, she may progress so slowly as to appear incapable, when the fault is not in herself, but in her previous tuition.

The surest course is to examine a child conversationally, and not with the formality of set questions, on some subject entirely new to her, but yet not beyond the presumable intelligence of her years: her answers will be natural and unrestrained; often perhaps, absurd, and generally betraying ignorance; but absurdity may be intelligent, and ignorance may be ingenious; if on the other hand, she replies in a silly and inconsecutive manner, want of ability may be reasonably inferred, and instruction must accordingly be given in the simplest form, and confined to the simplest subjects.

Should it happen that the governess discovers, beyond the possibility of doubt, that the system of the nursery or of her predecessor in the school-room, has been faulty, it is injudicious to make it known to her charge; she must alter it gradually and silently; an abrupt change, and yet more, an avowed change, deducts from the confidence of the pupil in her former teacher, and therefore is little calculated to maintain



the respect which is essential to the influence of the successor in office: nor even with a view to improvement alone, is sudden alteration expedient: a child is discouraged by being told that all is to begin again; that it has done nothing in the way of advance; that it has to unlearn all that has been learnt: it is far better to go over the old ground again, with further explanations, illustrations, and practical examples: the child must have been badly taught indeed, if it has learnt *nothing* that can be brought into useful aid of further progress, and where the governess honestly entertains such an opinion, it may be well for her to begin with a little self-examination, whether, in the conceit of superior attainments, or in the desire to induce the confidence of her employer, she is not uncharitably criticizing the system of the lady whom she succeeds.

It is not enough to ascertain the general capacity or incapacity of the child, though this ought to be the first inquiry, after investigating the moral disposition. Capacity is an indefinite term: we daily meet with instances of large success in insulated studies, where men are nevertheless voted far below par in matters of worldly sagacity; to mention a ludicrous instance of this kind of intellectual incongruity, which was communicated to us just previously to commencing this chapter. A late distinguished senior wrangler being invited to a gay party, was persuaded by his friends that a new silk handkerchief for his neck was by no means superfluous. He acquiesced, and proceeding to the next shop, informed the mercer that he wanted a satin stock of a fashionable make: he was supplied with one of those rich scarfs that some young dandies delight in, fastened by a gilt buckle behind the neck, and extending to the depth of the waistcoat in front: the unlucky man of science found himself *provided with* the desiderated article, but was quit

ignorant how it should be worn ; naturally conceiving that the gilt buckle was the ornamental part, he exhibited it in front, leaving the ends of the scarf to project over the collar of his coat, in the fashion of the bag appended to the court dress ! Ignorance of the mode, is certainly no just criterion of worldly wisdom, except in circles of fashionable folly ; yet who could have seen a young man of three-and-twenty enter a drawing-room in Grosvenor Square, thus ridiculously arrayed, without inferring that he was either a puppy affecting eccentricity, or a native just caught, from the Yorkshire moors ?—and so it may be in other cases : much capability of knowledge may co-exist with seeming impenetrability on ordinary affairs : one art may be attained, almost intuitively, by the same child that exhibits positive stupidity in every other. We have seen exquisite drawings by children who never could learn a note of music ; others have distinguished themselves as linguists, to whom history and geography appeared impossible ; we could even mention a gentleman, now occupying a most exalted diplomatic post for a foreign state, and who is generally acknowledged to be the most eloquent speaker of his day, out of Parliament, who confessed to the writer, that he never in his life could master the Latin grammar, or write a page of correct composition !

The inquiry of the governess should not be satisfied, till she has assured herself that she has fully fathomed her pupil's mind ; total incapacity must never be assumed on slight grounds : and it is not only to escape the danger of leaving the soil unproductive, because the only seed that will grow in it is not sown, but, to carry on the metaphor, to prevent the production of noxious weeds that spring up with vigour in uncultivated land. The thoughts must and will have a subject ; if wearied and disgusted with matter foreign to *the taste*, they will ramble into dangerous paths : total

absence of reflection implies a mental imbecility rarely found in healthy children, and if the governess cannot discover the direction of her pupil's taste, the fault is more likely to be in herself than in the child : when she does discover it, and finds that in all other matters, she is dull, listless, and untractable, she cannot do better than give way to the natural inclination, and bestow her chief care on the improvement of it. Thus, if the hand cannot be rendered obedient to the ear, but manages the pencil with address, music should be either abandoned, or made a very subordinate pursuit : if neither music nor drawing is found to be progressive, let literature be tried ; if literature is not attractive, have recourse to the simple experiments in electricity, magnetism, or pneumatics : should these fail to fix the attention, or to stimulate curiosity, botany, zoology, or natural history in a more extended sense, may excite an interest : failing all other resources, books of travel, voyages, or the poetical romances of Walter Scott, may elicit feelings that admit of useful direction to higher reading of a kindred character : but till everything has been tried, and tried in vain, we have no right to assume that the intellect is too narrow for instruction. It is exactly in proportion as the natural resources appear to be limited, that the duty of cultivating them becomes important. We were once told by a very eminent violinist, perhaps the most eminent of modern amateurs, that he ascribed his total exemption from hereditary insanity to the eight hours a day which during forty years he had devoted to his instrument : we have heard of another instance, in which a lady who had always shown an inaptitude for knowledge little short of imbecility, having her attention accidentally drawn to heraldic bearings, became an accurate genealogist, and pursued the study of genealogy through life, even through its intricate connexion with English

and Scotch history. It may safely be taken as a general maxim, not only that any legitimate pursuit is better than none, but that there are very few persons indeed, who cannot and will not excel in some pursuit congenial to natural taste. The only difficulty is to discover the tendency of the taste in a useful as well as harmless direction.

But the probability is that the governess will find in the great majority of instances, that the powers of her pupils are not very materially above or below par. It is as rare to fall in with very superlative excellence, as with very gross stupidity; even among men whose capabilities are taxed to the utmost, we find comparatively few who are acknowledged as "clever men;" shrewd men, active men, persevering men, energetic men, are met with every day; but those to whom the world looks up, or even who in their respective circles, are recognised by friends as "clever men," form but a very small minority; fair average pretensions are all that is usually allowed to exist, and this estimate of intellectual power is not less just in the case of females. If we may be permitted a homely illustration, it is only here and there that an animal is found worthy of the honour of a prize among the multitudinous herds of oxen, steers, and swine, that are annually produced for exhibition, though all have fed alike on the pinguiferous meadows of noble lords and illustrious princes. Ability, talent, intelligence, and similar terms, are in fact, all words of comparison, implying in the individual to whom such qualities are imputed, a something on the score of intellect, beyond the average; and the value of the commendation depends on the mouth which utters it: every blockhead will think a man clever, who is not quite such a donkey as himself: it is only where the ability is generally acknowledged, that the superiority can be fairly said to exist.

It follows that no rules can be laid down universally applicable to the instruction of all children, *ultra* elementary principles ; for pupils who are unusually intelligent, as well as for such as are quite the reverse, the good sense of the governess must invent her own system ; but it will be very inexpedient to assume too readily, that there is either a deficiency or a superabundance of intellectual power.

CHAP. XXI.

GENERAL PRINCIPLES OF SCHOOL-ROOM
EDUCATION.

The governess then, is to qualify herself by habitual self-command, for just discrimination of the dispositions and the capabilities of her charge : we have suggested the means by which the capability of judging, and the judgment itself, may be formed : how is she to proceed ?

To preserve the *lucidus ordo* of our treatise, we should follow the course which we have pursued with the nursery governess, and beginning with religious instruction as the most important matter, go on with the ordinary subjects of school education : but on full consideration, we think that it is better to depart from this arrangement, and to reserve our remarks on the religious duties of the school-room, till we arrive at that period when the maturity of the girl demands more peculiar care in the formation of her moral character. Our reason is this : we have already observed that in young people, religion is properly regarded more as a matter of feeling than of understanding ; the sentiment of piety is more easily conveyed than the theory of divinity ; the longer this

simplicity of religion can be maintained, and the more the heart is allowed to lean with affection on its support before the understanding is taxed to comprehend the nature and solidity of that support, the more likely it is that the pupil will acquire that deep-rooted confidence in the Almighty as her Father, and in Christ as her Saviour, which is the foundation of all sincere and "practical" piety. Hence we deprecate being too forward in the cultivation of religious knowledge; we would maintain the nursery system till compelled to abandon it by the growing intelligence of the child: regular scriptural reading, advancing *gradually* into both history and prophecy, regular prayer, habitual sense of accountability to God both here and hereafter, and filial confidence in his providence and care, are to be required as things of course; as matters that of necessity come into the hourly detail of life; but we do not consider them fit topics for theological discussion till the understanding is fully developed. It is a common remark, that the children of religious parents rarely sustain the pious reputation of their family; where this is the case, it is not unreasonable to attribute it to the fact, that religion is made a "bore" to them, before they have learnt its value as a comfort: they have been wearied with expositions, and sermons, and evening lectures, and all the parade of evangelical zeal, long before their hearts could enter into the meaning or the object of such devotion: they are compelled to take notes of some pulpit eloquence of which they do not comprehend five words; they are prohibited from all amusement, and almost from a smile of levity, from Saturday night till Monday morning: they are examined and cross-examined in their catechism before they have an idea of articles of faith, or even its nature: they are compelled to learn by rote all the Collects and half the Psalms as a Sunday's task;

they are sent twice to church in all weathers and at whatever distance, to receive a scolding if they fall asleep in a most somniferous sermon; they are expected to give two hours of unremitted attention to devotional forms, of which it is impossible that they can appreciate the beauty or the excellence, and then they are told that all this is—religion! Can it be matter of surprise, if in after life, when adolescence relieves them from the duty of implicitly following the example of their parents, they recall their religious exercises to mind only as irksome ceremonial, of even less intelligible value than the strict routine of school-room occupation? “Train up a child in the way it should go,” is an inspired admonition; but we apprehend that during childhood the path is to be followed with affectionate docility, rather than from rational conviction. It is a case in which the governess is rarely allowed to follow her independent judgment: but where a discretion is permitted to her, we cannot recommend her to deviate much from the system which should be pursued in the nursery subject only to this remark, that as the child improves in intelligence, it becomes important to guard her more anxiously against making her devotional duties, and especially her daily prayers, matters of mere formal repetition.

The translation to the school-room is the epoch at which it is important to begin with more sedulous care, the habit of carrying the reason along with every fundamental rule. To a certain extent, it is desirable at any age to appeal to the understanding, and explain the reasons for a rule as well as to enjoin its practice; but rules must often be acquired and retained by the mechanical process of memory, before the pupil can be expected to appreciate the reason for them. Thus, the process of working out *a rule of three sum*, may be explained before the

pupil can enter into the idea of relative proportions : or a child may be taught to construct a church or a bridge, with its architectural toys, when the principle of the wedge, or the centre of gravity, would, except in practical application, far exceed its powers of conception : but mere mechanical arrangements, whether in science, or in any other branch of study, should never be dictated to school-room age, without being accompanied with rational explanations of the principle on which they are adopted. We will illustrate our meaning by a simple instance : suppose that a child is required to learn a chronological lesson ; as for example, the dates of accession to the throne of the kings of England : if the dry enumeration of 1066, 1087, &c., is exacted from the memory, without pointing out the practical utility of the information, what can be more tedious or annoying ? but if it is explained to the child, that the great object of chronology is to remember contemporaneous events in the history of other countries, as that it was Francis the First of France, who met Henry the Eighth of England at the Field of Gold, her interest will be awakened, and the task, however tedious in itself, will be cheerfully discharged for the sake of its obvious convenience. Take drawing for another example : the child begins with copying, and following the lines set before it, diminishes its forms in the middle distance of the landscape, but without any definite idea of the reason : hence its distant figures, though reduced in size, may still be too large, or perhaps too small, to be in keeping with the foreground : but place the child at the end of a long street, and initiate her practically into the principles of perspective, by making her observe how the buildings, though equally lofty, become gradually smaller *and smaller to the eye*, as they approach the extreme *point*, and she will immediately enter into the reason

of instructions which she has previously followed mechanically, and with very variable success.

A second suggestion very nearly allied to this, is to habituate the pupil to go back to the rudiments which she has acquired mechanically, in the nursery, directing her attention to their value in subsequent stages of the same study. Music will afford a good illustration of our meaning : we assume that if, so far as she has gone, she has been judiciously instructed in it, she will play tolerably in time ; but it is not likely that she will have attempted a duet. Here then it may be practically explained to her, that the necessity of counting four in every bar is to enable her sister, by the same uniformity of counting, to play four quavers exactly in the same time that she herself plays two crotchets ; her ear will come to her aid in receiving the explanation, by purposely playing a wrong bar while she is playing another, and making her notice the discord. By this simple process she may easily be brought to understand, not only in this but in other cases, the utility of those elementary rules that hitherto she has learnt like a parrot. The importance of frequent reference back to elementary rules cannot be too highly appreciated ; in some sense, it makes all the difference between sound and superficial knowledge.

To draw the proper line between too little and too great variety of study in early years, is a third rule that requires much tact in the governess. Her younger pupils are not accustomed to continuity of labour, nor is it desirable to insist upon it, till labour has become habitual to them : if, by way of relief, she introduces them to too many new subjects, the attention is distracted ; the music obliterates the geography, the French sponges out the arithmetic, the posture-master throws the drawing-master into shade. A variety of instruction is indispensable, not only because there

are many accomplishments that can only be thoroughly acquired by early effort, but because the juvenile mind is depressed by constant drudgery at the same labour ; hence the prevailing error is to be multifarious in tuition, but it is an error ; and obviously so for this simple reason ; that in every pursuit, whether of art or science, the grammar is the most difficult and the most tedious part of the work : with young children it is always the grammar that they learn ; and to study, at one and the same time, the grammar of music, of drawing, of language, of arithmetic, history, and so forth, is exacting from them a patience which even adults will very rarely exhibit. We rather advise forbearance ; it is better not to tax the attention too severely, even at the hazard of being backward in some valued accomplishment. Let drawing be at first introduced as amusement, not study ; with good models, or good engravings before them, they cannot go very far wrong : with music it is different ; there they may acquire bad habits, very difficult to eradicate, and consequently their practice should never be matter of amusement only, but of study. Modern languages may, and in good sense always ought to be deferred till some sound principles have been acquired as to the construction of their own. It is absurd to suppose that a child can talk French correctly before it is able to write a letter to its parents, with grammatical accuracy : the chattering with a French servant implies no knowledge of the language, and is generally no more than a piebald mixture of English idioms and French words ; such as it is, it is always forgotten in adolescence, nor have we ever met an instance of a boy or girl being forwarded in the acquisition of the language by this nursery inoculation with it, though we could mention several who could converse in French before they could talk in their native tongue.

It is quite enough occupation for any child of ave-

rage powers, under twelve, to learn English as a language, and history, arithmetic, geography, and music, so far as respects a sound knowledge of their rudiments; if drawing and the elements of natural philosophy can be superadded as instructive recreation, and dancing as a healthy exercise, so much the better; but to force such tender plants is as absurd as it is pernicious.

Application should never be too varied or too continuous with the young mind; but on the other hand, for the hour that it is demanded, it should be intense. This is a fourth general maxim with which the governess should begin. Whatever is required to be done should be done *well*, and by well done we mean done with accuracy and close attention; her eye must be constantly on the watch to notice whether attention has been given, and having been given, becomes honestly fatigued: in that case change the subject, or allow an hour's play; but it must be an honest, not an affected fatigue; it must be the weariness of exhausted thought, not the assumed languor expressed by yawning, and beating the fingers on the table, and looking away to the window or the furniture. The weariness of honest effort has an expression of its own, that cannot be mistaken: the mind remains intent, though its operations have become muddled; the attitude assumes rigidity, and the eyes are fixed on the page before them, though the fingers relax their hold of the pen; the countenance becomes grave, and the features anxious; these are indications discovered at a glance by the practised eye, and then it is time to "leave off;" but so long as it is apparent that the pupil is playing with her work, that the reflection has never been, even momentarily fixed upon it, at her desk she should remain, even though hour upon hour should pass away; this is idleness, and idleness must be conquered. Two or three stubborn and successful

conflicts with an idle disposition, will work a wonderful reform; but they are conflicts that of all others demand patience and good-humoured determination.

We will add but one more to these general maxims: let the hours of relaxation, no less than the hours of study, be observed in good faith. With a child habitually idle and inattentive, it is the best of all possible discipline to abridge its amusement until work is finished. We write from personal experience: an intelligent and active, but idle boy, was sent at fourteen to a military academy; he had been previously both at public and private schools, but being incorrigibly idle, he was allowed to take his own course, for we are sorry to say that there are but few masters who will take the trouble of correcting idleness by any other discipline when decency precludes the use of the rod, or who will even make an honest report to the parent. At a military school the principle of course is, that *duty must be done*; and on this principle the young gentleman was, for the first half year, placed under daily arrest, till the lessons of the day were properly accomplished. In his second half year he was never again subjected to the discipline, for it was unnecessary; and now, in his third half year, he promises fairly to pass a creditable examination. Except, however, as an appropriate punishment for idleness, the play time should never be abridged, nor ever qualified by an admixture of work. Steady adherence to this practice gives a right, which even the infant mind very speedily acknowledges as just, to insist rigorously on attention in hours of study: "fair play is a jewel," and few know its value better than children. This however, is not the only, nor even the principal advantage; by thus maintaining good faith with her pupils, the *governess* entitles herself to their affectionate confidence; they will recognise her as a playmate as well

as a teacher, and the confidence thus obtained may be rendered subordinate to instruction, and largely conduces to her own comfort.

It will be readily perceived that we have offered the suggestions contained in this chapter as useful to the governess in the introduction of younger pupils, hitherto undisciplined and irregular in their studies, to a severer and more formal system: our maxims are salutary for every age; but they are peculiarly appropriate to children of nine or ten, that they may as it were unconsciously slide into the system of their elder companions; their novitiate in the school-room ought in prudence to be little more than a revision of what they have already learnt, with a more enlarged application of principles, and a more careful explanation of them. We proceed to the practical management of the school-room, on points equally important to all its inmates, with little reference to age.

CHAP. XXII.

COURSE OF SCHOOL-ROOM INSTRUCTION.

It is far from our purpose to enter upon any critical examination of books designed for school-room use; we shall occasionally mention those which are usually recommended, but to discuss the merits or demerits of each author, or the fitness of every volume for the purpose for which it is avowedly written, would not only be foreign to our immediate object, but would, if properly done, extend our little treatise to a folio.

It is the duty of every teacher to peruse for herself the books which she uses in the school-room, and not merely to judge of their general fitness, but of the parts which should be selected or omitted, for there are *very few*, however able or perspicuous, that will

not be found to require some measure of adaptation to the capacity of the pupil. It is however, quite germane to our purpose to introduce, in reference to the different branches of school-room study, some occasional remarks on the class of books appropriate to each. The first question that occurs, in almost every school-room, arises on the important matter of scriptural instruction.

It is a frequent remark with very orthodox, and yet more with very evangelical people, "We want no book but the Bible;" and if by this they only mean that they object to all scriptural narrative, that while it professes to accord strictly with the holy writings, mixes with them matters that are traditional and apocryphal, we agree with them: nothing can be more dangerous than to perplex the young reader with a medley of inspired and profane writing, and with frequent distinctions as to that which he is implicitly to receive, and that on which he is at liberty to form his belief according to his judgment; but if such opinions are meant to express, as we suspect that they usually are, that no analysis or condensation of the events recorded in the Bible ought to be an admissible school-book, except so far as they retain the exact phraseology and order of the inspired narrative, we wholly differ from them. It is in fact, extremely difficult even for the scholar, unaided by the critical research of learned divines, to collect from the Bible a clear and succinct account of the Jewish history: to the child it is all but impossible; and even the life of our Saviour, though not involved in similar intricacies of detail, requires some collocation of events, or what is generally called a harmonizing of the gospels, to convey an accurate impression of its chronological order—as for instance, it is a question among critics, whether during his ministry, he attended three, four, or even *five of the Passover feasts.*

Some aid therefore, either oral or written, is absolutely necessary to the young reader, and it is certainly safer, as well as more easy, to obtain the assistance from books of acknowledged authority than to trust to the critical recollections of the teacher, however learned or capable. But this is not all: the phraseology of Scripture is obsolete, as would be the language of any other book contemporaneous with the authorized version. As a translation, its accuracy is so perfect that we dare not vary the most homely and antiquated expressions, lest we should open the door to alterations in substance; we may allow that there is a solemn simplicity derived from this very circumstance, that tends to deepen impression; but on the other hand, it must be owned that where the object is to obtain and retain a correct historical knowledge of the great events recorded, it would be as unwise for this collateral object, to restrict the child to the quaint language of the authorized version, as to instruct it in English history in some copy from the Caxton press. The language of instruction cannot be too simple or too familiar in its expressions for the ear of youth. We are not favourable to commentaries, paraphrases or annotations on Scripture, for the use of children; they must, more or less, savour of controversy on doctrinal points; and for the reasons we have already assigned, we consider it premature to call the attention of early youth to theological disquisition in any form whatever; but digests of the history of Scripture, illustrations of its prophecies, and even biographical sketches of its prominent characters, are not only appropriate but highly instructive reading, and in some degree indispensable to an accurate recollection of events so infinitely varied in date and circumstance, and yet recorded with such little regard to chronological arrangement.

The historical reading of the school-room usually

commences with some abridgement of the History of England; without actually condemning this plan, we feel inclined to doubt its expediency; boys are better versed in history than girls of their own age, though their attention is not more exclusively given to it, and we think that it is attributable to the difference of system pursued in boys' schools; it is true that even there the study of profane history begins with Rome; but as heathen mythology and tradition are intimately connected with their first classical studies, they very soon, if not simultaneously, enter on the history of Greece, and they thus become acquainted with the grand epochs in an almost regular succession of chronological occurrence; and this is the principle on which we recommend history to be studied; it prepares the pupil better for the perusal of works of universal history. We are conscious of the absurdity of reading upwards from our own times to the Saxon heptarchy; yet the absurdity is only less in degree of reading backwards from English to Roman, and then Grecian history. The events of the middle ages are all but lost in the obscurity of conjecture and the romance of tradition, and thus an interval is found which seems to insulate the political existence of our country no less than its soil; to a certain extent this is a plausible apology, but it is more plausible than just; the continuity of a chain may be broken, but the fragments are still fragments of one chain; all history is no more than a chain of events, and intricate as the involutions are, they can be unfolded by the help of chronology; but to unfold them skilfully we should begin at the beginning, and follow the clue of time. There is then less necessity for going back and returning, and again digressing and again resuming, a process which invariably renders the study bewildering and ennuyant, yet a process that is inevitable where *the study begins with detached portions, or middle eras.* After a steady progress through abridgements

(not too scanty) of the histories of Greece, Rome, France and England, and a very patient and rigorous examination as to the order in which leading events succeed each other, it is not only permissible but desirable to substitute historical epitomes of great events, and in some instances, even full and comprehensive narratives of them; the pupil is enabled by the correct and grand outline previously acquired, to dovetail these events with the concurrent incidents of other states, and thus to lay an excellent foundation for the study of universal history. There is an incidental advantage attending this course which deserves mentioning. All ancient history is simple; there is but little interlacing of political relations between different states, and so far as they do exist, they are capable of easy resolution into obvious and broad principles of policy; but as we descend to modern times these international relations become not only vast but complicated, and consequently, it requires great acuteness as well as laborious diligence to understand them; they are subjects fit for more matured intelligence than is to be expected in the school-room; and if it were not so, they would still absorb more daily attention than would consist with other duties equally important. All church history should be postponed, not only for the same reason, but because it involves many of those controversial matters which we have deprecated as injurious at the school-room age.

We have said that abridgements should not be too scanty; neither ought they on the other hand, to be too copious. Condensation is the great object of abridgement; condensation without losing perspicuity, the great art of it; if the interest of the narrative can at the same time be maintained, the author of an abridgement is perfect in his work. Goldsmith's abridgement of English history is by no means *a perfect model*; in fact, it is merely a school-book;

but if regarded only as a school-book, it approaches very closely to our definition of a good abridgement. Scott's *Tales of a Grandfather* are deficient in well-connected outline, though far exceeding Goldsmith in interest; it is meretricious to resort almost exclusively to the romance of history; to make the study of it attractive by glancing only at that which is matter for severe and laborious reflection, and by dilating on amusing incidents and singular biography, better becomes the novelist than the preceptor. A judicious selection of books is a most important branch of the duty of the governess, and the judicious choice of abridgements is perhaps the most difficult part of this duty. Whether in history or any other subject, her first point is to satisfy herself that nothing is omitted which forms an essential link in the chain of narrative or induction; her second to observe whether, with due regard to the fidelity of history, or the truth of argument, the interest is maintained and the amusement of the juvenile reader fairly consulted. Markham's histories, with conversational explanations, are in much and deserved esteem for beginners; but perhaps Keightley's abridgements, though more correct than interesting, are most generally received as school-books.

Chronological charts, in which the progressive extension or reduction of empires and the change of dynasties are conspicuously marked by different colours, are a great aid to historical reading; but they should be suspended so as to be readily accessible to the eye, and used only for reference, not for acquiring by rote; in the latter case they are only learnt to be forgotten; but in the former they are powerful auxiliaries not only to memory, but to comprehension.

Geography may be rendered the most interesting or the dullest of all study, exactly according to the manner in which it is taught. In former days it

the practice to give interminable lists of countries towns, with degrees of latitude and longitude, incomprehensible statistics of population, productions, &c., and condemn the unhappy child to commit the bothering detail to memory so far two hours a week could compass it: the variety allowed being occasionally to pore over almost invisible map, for the possible chance of stumbling on some Catachowsky Wowski place in his arduous tour of discovery, and a much better chance saving his knuckles rapped with the ruler (always and) if he failed; this nonsense is almost obsolete, our geographical instruction is still very deficient; the exhibition of a few preparatory doses of unthawable names, of which he is never likely to hear unless he starts on a pedestrian tour of the world, sundry outlines of countries are laid before him, without degrees of either latitude or longitude, when he is to fill up according to memory; this in means, according to fancy, and his fancy is generally wrong: after a few months lounged away in this manner, he is introduced with half-a-dozen new companions, to a distant view of the globe, allowed to contemplate with silent wonder its revolutions round its axis, accompanied by the mysterious announcement that it is night at the antipodes when the sun shines over our heads, and that by going round the world in one direction he loses a day, while turning his head the other way he will gain one; this is "teaching geography and the use of the globe!!!" We examined a boy of twelve, who had been for above a year and a half at a celebrated public school, as to his geographical attainments: on walking through the Park, some miniature ships were sailing on the Serpentine, and this led to our inquiry into how the position of a vessel would be ascertained at sea? we found to our astonishment that he

was ignorant even of the terms "latitude" and "longitude;" yet so far was he from wanting in intelligence, that two hours' explanation was sufficient to enable him to pass a severe examination in the whole mystery. This led to an investigation into the system of the establishment, and we have described it above. We are compelled to say that we have repeatedly fallen in with girls of even more advanced age, who, though good performers on the piano, and very conversable on ordinary topics, have not been less uninformed of geography as a science than this *alumnus* of a distinguished public school.

But proceed in a different way, and geography will be matter of delightful curiosity: begin with travels in America or Asia; read them aloud for an hour before tea, when the work of the day is substantially over, and then let the child amuse herself with following the route on the map: so far as the names and situations of places are required, she will acquire more information in an hour of such amusement, than in twelve of specific and avowed *labour* on the same subject: again, let her peruse some shipwreck or disastrous voyage; give her the bearings of the vessel, and let her be told how to trace its route by aid of the degrees. She will learn, and if thus learnt, she will never forget it, how to avail herself of the machinery of the globe. Explain to her the use of the compass, and let her prove to her own eye its invariable polarity; let her watch the progress of the shadow on the dial, and thus practically observe how the division of time is effected by the apparent motion of the sun; and in ways like these she will gradually become initiated into knowledge by the mere gratification of curiosity, without being conscious that she is receiving a useful lesson! Let her copy maps, not carelessly, but on principle, locating every place by exact measurement *with the compasses*, and ere long she will be anxious

to try her skill at mapping for herself. A very entertaining method of geographical instruction, but one that requires some cleverness as well as previous preparation by the teacher, is to make imaginary tours with her pupils; as, for instance, a tour up the Rhine, commencing at Rotterdam, and describing its situation, its commerce, and innumerable canals, with other local peculiarities, in such general features as may be collected from Pinkerton, or any other geographical work. We might then proceed through the low countries, with similar descriptive particulars, till we arrive at Cologne, where the antiquities, manufactures, and former importance of the place, would be amply sufficient to detain us for a night on our journey; the grandeur of the banks, and the local importance of the splendid river, as a barrier in the continental wars of the present century, with the many instances of heroism and gallantry involved in its frequent passage by hostile armies, would furnish us with matter of intense interest till the steam-boat reaches Mayence; and there the juvenile travellers may be safely lodged at the hotel, till they have had time to note down the occurrences of their voyage, and an account of all the places they have visited *en route*. If with this we can contrive to interweave some account of the habits, appearance, and character of the inhabitants, we may succeed in conveying a tolerably accurate, and at all events a lasting impression of what may be called, for want of a better term, travelling geography. We admit that a plan of instruction like this demands not only ingenuity, but attentive reading on the part of the governess herself; ingenuity to invent the minute connecting links of travel, and reading to collect from authors the characteristic features of foreign countries; yet a little practice would soon render the invention easy, and though governesses have but little time for miscellaneous reading, the

perusal of modern travels is, after all, little more than relaxation, even though the object is to acquire knowledge to impart again to others. Geographical games are also a useful form of instruction, but they are better adapted for the nursery than the school-room.

There is such an intimate connexion between the higher branches of geography and astronomy, that the two sciences are usually taught together, so far as the latter is taught at all; and practically speaking, it is not necessary to carry children of either sex very far into astronomical knowledge; but the principles of the solar system ought to be understood by every body to whom a liberal education is essential, for there is no part of creation of which the study tends more to raise the mind to the contemplation of the Creator. Celestial globes are of very little service in the school-room: they are rarely used, as is evident from their comparative cleanliness, wherever the two globes are found to ornament the study. The reason is obvious; the young mind cannot easily accustom itself to the inverted representation of a concave surface by a convex body, or associate the barbarous figures of dragons and serpents, with constellations that bear no visible resemblance to these chimeras of astronomical ingenuity. A planetarium is worth a hundred globes; a moving planetarium almost instantaneously conveys an accurate idea of the whole heavenly system; aided by a few walks in the garden, on a fine starlight evening, and a noting down of the change of position in the planets, and the stars of the first and second magnitude, as shown by their relative bearings to a tree, a church tower, or the chimney of a house, the moving planetarium, especially if set in motion invisibly by clockwork, will do nearly all that is usually required in the school-room; a good night telescope may be used to bring home to the eye the ring of *Saturn*, or the satellites of *Jupiter*, by way of extend-

ing the conception of otherwise invisible existence: advantage may be taken of an eclipse to show the reality and practical effect of the action which the planetarium illustrates, as the magnetic polarity may be verified by exhibiting the constant direction of the needle to the polar star. But astronomy, as a science, is too abstruse for the highest efforts of a governess. or the highest capacity of her pupils, unless we could reasonably expect to find two Somervilles in the course of half-a-dozen centuries: it might in that case, be worth while to court Urania to the neglect of the other muses.

We incline to place other subjects of natural philosophy on the same level, as subjects of which the very simplest principles alone should be considered proper for school-room study. As regards chemistry, the ordinary rules of combination and analysis, the production and qualities of gases, the action of acids and salts, and the general properties of well-known substances in daily use, are matters of information easily conveyed and easily retained; so the composition of fluids, the elasticity of air and vapour, the self-levelling power of water, the intensity of electricity, and other phenomena of a similar kind, may by means of apparatus of trifling cost, be rendered perfectly intelligible to ordinary capacities; but to launch deeply into any of these abstruse subjects, and all of them are abstruse when we go beyond broad principles, would demand high scientific reading to the utter exclusion of subjects more consonant to the tastes, as well as more essential to the duties of females. Indeed, if the propriety of such instruction were less equivocal, she must be an extraordinary governess who could honestly undertake it, even in these days when governesses are expected to teach every thing, and when by far the majority of them honestly believe themselves fully capable of the task!

We have alluded to mathematics : there is an awful sound about the term which dismays both teacher and pupil of the feminine gender, and yet we cannot except the rudiments of mathematical science from the catalogue of female learning ; arithmetic is in fact only introductory to its study, and when the pupil is familiar with the rules of arithmetic, omitting only those which are especially required for the counting-house, it is not easy to say why she should not prosecute her study a few stages further ; it were much to be desired that every girl, whether patrician or plebeian by birth, were more habituated to the practice of simple arithmetic than is usually the case ; it would conduce largely to the economy, and therefore to the comfort of her future household, whether her condition was wealthy or the reverse : few women are found capable of taking the exact measure of their husbands' means, even though they know their limited extent ; and fewer still can skilfully adjust their expenditure to such means, so as to combine comfort with economy : this deficiency arises partly from inexperience in the trading and dealings of the busy world, *ultra* the counter of the draper and mercer, but yet more from never having brought their arithmetical knowledge into practical application to the daily affairs of life. Every woman, even though her brow may chance to be encircled with a coronet, ought by herself or her housekeeper to keep books of household expenditure on system, and to be able at a glance to understand them. But we recommend mathematical study on different grounds. We have heard that the very learned professor, the present Master of Trinity College, Cambridge, and few men, if any, are more excellent in science, has expressed a hope that he may live to see the day when Euclid's elements shall be deleted from the mathematical page. We should be *very sorry* to see the hope realized, were it only for

the useful yet easy exercise which they afford to the intellectual powers of those who have little occasion to read beyond them. To this extent, combining with it the elements of algebra, by which Mr. Whewell would supersede Euclid, we advise mathematical study to young ladies: nor perhaps would the investigation of mechanical powers, to a limited extent, be too heavy a tax. The advantage to be gained is this: a habit is acquired, insensibly but not the less certainly, of tracing effects to causes, and following out cause to its probable effects; and this habit is one in which women are usually very deficient, so much so, that it is proverbial of a certain form of rotatory logic to say, it is "a woman's reasoning;" there is little gallantry but much truth in the phrase. Women either flinch from argument at all (a fault certainly on the right side), or they make up in fluency what they want in syllogism; they assume the very thing to be proved, and are irritated if required to make out their hypothesis; they digress, they wander, and they flounder about in a muddle of difficulties and contradictions of their own creating, and finally retreat from further opposition with—"Well, all I know is, that it is so, because it is;" and this female logic is too often the conclusion of a vehement hour, as the only remaining resource to avoid confession of defeat, and as a less mortifying alternative than the honest avowal, "I see that I am wrong."

This is exactly the antagonistic feeling to that which is generated by even a very moderate portion of mathematical reading. There are but few people who begin the study with any consciousness of the principle which ought to govern, as well as to induce it, *a desire to arrive at truth*; but there are very few indeed who continue it even to a very limited extent, who have not acquired, more or less, a habit of making argument subordinate to truth, at least on

subjects where they have no interested motive, either personal, political, or professional, for disguising the truth. Mathematics, and more especially perhaps in the earlier study of them, tend to calmness and steadiness of thought; they abstract reflection from the petty annoyances that surround; they are a sort of neutral ground, on which worldly conflict is content to allow the flag of truce to be always displayed. The cares, the anxieties, the passions of the heart, can find no entrance there, or if for a moment they intrude, the intentness of calculation disarms them. If the simile is not too constrained, we would say that the study of philosophy is the real "Palace of Truth," into which few disciples will enter who are not conscious of the power to observe in silence, and to answer with the calmness of self-possession and sincerity.

And yet we would not force such reading upon a child who exhibited natural repugnance to it; and still less would we urge her to any severity of application, until she had become in a measure familiar with its language; the properties of a circle, a triangle, or a square, may easily be explained in conversation, without beginning with the dry acquisition of axioms and definitions; we have advanced a child of very tender years some way in Euclid, without once opening the book to him, by familiarly explaining to him the properties of what, in his artless language, he used to call "rounds" and "corners." This simplicity of process would be absurdly indulgent to girls of twelve or fourteen, but still, keeping all that is difficult in the background, till they have mastered that which is apparently easy, will encourage them to persist in attempting that which is really arduous. We will not enlarge further on this topic, but the governess should be reminded that if in other matters *the hint* was important, to assure herself of her pupil *fully comprehending* the first step before she ventures

on a second, there is no subject in the whole round of science to which the caution is more applicable than mathematics.

We have refrained from remarks on the character of books most convenient for the assistance and practice of the pupil in arithmetic and elementary science, because in both subjects, oral, and especially conversational instruction, is far more efficient than book-work alone: as respects mathematics, it would be difficult to mention any branch of science in which the *fashion* of instruction changes with equal rapidity; the books of the present year become obsolete before five years have past over, though the principles of necessity, for ever continue unchanged, and are, in fact, unchangeable; but this is very unimportant to those who have no ambition to go beyond the elements. Young men who aspire to high academical distinction must accustom themselves early to the shortest, neatest, and most dexterous methods of solution, and even of writing their solutions; but except in this view, it is not dexterity but accuracy alone that is required; the clumsiest demonstration, if correct, may, so far, be as valuable as the most expert; hence, for that very moderate degree of mathematical reading that is desirable for the female school-room, the commonest and most antiquated elementary books will suffice; and frequently they are preferable to treatises of later date, for modern Euclids are written so generally in symbolical expressions, as by two parallel lines to signify equality, thus (\parallel) or by the form of an angle (\angle) to convey the word itself, that the trouble of learning a new language is in some measure superadded to the labour of a new subject.

But in arithmetic the case is very different; even on the same rules, and in elucidating the same principles, two very good books may be respectively *suited to the opposite extremes of juvenile under-*

standing: thus Walkinghame's arithmetic is in the vulgar phrase "adapted to the lowest capacity," while Bonnycastle's work on the same subject and equally intended for young learners, demands great application, and no ordinary degree of intelligence. Hutton's book can scarcely be considered a fair instance, being specially designed for the Royal Military Academy, or it might be classed with Bonnycastle's though on the whole less difficult.

The governess will do well to avail herself of books of both classes, for the arithmetical advancement of her pupils; the rules and examples for the simple application of them, may be properly learnt from one of those works that are "adapted to the lowest capacity;" but to test the thorough comprehension of the rules, she should resort to those examples which are found in the pages of Hutton or Bonnycastle, and she may safely infer, if her pupil cannot apply the knowledge which she has acquired to these more scientific problems, that her knowledge is not sound, and the labour must be recommenced: no lady is expected to be a profound philosopher; but every well-educated lady ought to be familiar with numerical art, till it becomes connected with the more abstruse calculations of analytical expressions: whether she will proceed further is a question for her own taste to decide; but as a school-girl, she should be carried far enough to give her taste fair play, even if it should turn out to be somewhat eccentric.

CHAP. XXIII.

ON THE STUDY OF LANGUAGES.

Before we proceed to the subject of instruction in foreign languages, we deem it of consequence to ad-

vert to the study of our native tongue; and the rather, because in both sexes, the neglect of it is extraordinary and unaccountable; an impression seems generally to prevail that it is superfluous to teach an Englishman how to speak or write English: yet surely, if there is any thing that an Englishman ought especially to know, it is his own language; but how few do know it, except so far as to inquire their way to London bridge, or to read a daily newspaper, may be judged by noticing the many errors both in grammar and pronunciation, committed in conversation by well-bred and well-taught people, or by critically perusing any private correspondence, which circumstances occasionally make it necessary to publish to the world.

In the excitement of conversation, errors of language may be excused; but nothing is more essentially vulgar than to write an ungrammatical or ill-spelt letter; and even a credit for vulgarity is not the only unfortunate consequence: where the writer cannot express his ideas clearly, he is liable to serious misconstruction; differences, perhaps quarrels, ensue; efforts are made in replies and rejoinders, to explain; the explanation is more unintelligible, and perhaps, though unintentionally, more offensive than the original statement: and thus a feud is created which no good offices can extinguish. "Oh that mine enemy would write a book," is a text pregnant with instruction, but conveys no practical lesson more valuable than the infinite importance of being able to express our meaning by the pen, without committing ourselves by one word more or less than we really do mean.

Accuracy of expression is the first quality to be coveted for the attainment of good writing, or good conversational style; to speak or to write accurately, *we must think accurately*: but though it has been

said by such high authority, we believe, as Lord Bacon, that nobody is at a loss to express his ideas correctly if he has formed them correctly in his own mind, we feel obliged to dissent from this opinion, and, with all deference, to hold that the memory must be well stored with words, expressions, and illustrations, to convey in an intelligible form that which the mind accurately perceives. Any person of ordinary intelligence who has seen the exhibition of Captain Siborne's ingenious model of the ground and battle of Waterloo, would receive a very just impression not only of the scene, but even of the manœuvres of the field: yet, if a civilian, he would be greatly at a loss to communicate his impressions to another; and perhaps even the gallant officer himself, though he has demonstrated his own perfect conception of the tactics of his great commander by this skilful development of them to the eye, would labour under no ordinary difficulty in an oral description of the scene with equal truth.

But even an abundance of words, expressions, and illustrations, will not alone be sufficient to give correct utterance to correct ideas, unless we are accustomed to connect them together with grammatical accuracy; it is the want of this practice that embarrasses men otherwise clever, in their first essays at public speaking; their ideas are abundant; they understand their subject fully; they know what they wish to say, and if they *could* say it, it would be instructive, impressive, and to the purpose; but from want of habit in the construction of their native language they are destitute of fluency; they become excited; their ideas flow faster than their words, and like an overflowing river, there is no outlet for the stream sufficient to let off the waters in one connected and powerful current. Women have nothing to do with public speaking, *certainly*; and in domestic eloquence are usually

thought to excel too much; but the epistolary correspondence of ladies is sometimes necessarily extensive, and their drawing-room duty often requires considerable conversational skill. The same want of fluency that incapacitates the orator, is an impediment to women in the discharge of these their appropriate duties; and in both cases the impediment may be prevented, and often effectually removed where it does exist, by very simple means.

We have observed elsewhere, that the French language is often spoken with less accuracy by a native of France than by an Englishman who has been properly instructed; we have repeatedly met with instances of foreigners, and especially Germans, speaking our language with more grammatical propriety than ourselves; in both cases the reason is the same: a foreign language is acquired by rule, and principally from books; the native tongue is acquired by imitation and by ear. This guides us to the proper method of obtaining accurate and fluent expression of our ideas. The remark was lately made in our hearing, of a gentleman that entered largely into the conversation of the table, "he speaks on every subject as elegantly as if he were writing for publication:" its fluency had its source in this very circumstance, that he was a practised writer for the press. It is not the province of every body to write for publication; and some have thought that it would be a blessing to the public if fewer persons entertained a different opinion; but it ought to be a part of every body's education, male or female, to copy largely from the writings of authors of acknowledged style; copying, for this purpose, is better than learning by heart; there being no ulterior object of fixing the words on the memory, the mind has more leisure to observe the composition, and the act of copying is at the same time, sufficient though only mechanical, to prevent the thoughts from straying.

children would be far more usefully employed in this practice than in writing down a dozen times successively, "Evil communications corrupt good manners," and a hundred other similar aphorisms, even though of Scriptural authority. But the author should be selected for the purity and elegance of his style: Addison's papers in the *Spectator* are well calculated for the purpose; or, in more modern literature, Hannah More's writings are abundant in elegant passages; in the *Edinburgh* and *Quarterly Reviews* there may be found every style of composition to which the teacher may wish to draw her pupil's attention; the articles of Mr. Macaulay especially, if due care is taken to distinguish between flippancy and wit, between flashy pretension and really brilliant description, will supply inexhaustible examples of eloquent as well as elegant writing. We mention these authors rather to illustrate our meaning than to guide selection, for no governess who is accustomed to works of modern literature, will find herself at a loss for writing that she may recommend as a model to her pupils, in any style of composition which it is desired to cultivate. Half an hour every day would be judiciously employed in this practice.

This is by no means, however, the only discipline of the kind to which young people should be subjected; composition itself should be early practised, and this, not in themes and essays on hacknied subjects, which amount to little more than the nonsense verses of schoolboys, but by the easier process of writing letters to absent relatives, and narratives of their journeys or jaunts of pleasure. Nothing habituates us more to the use of the pen than the familiar relation of our own proceedings to an intimate friend. A holiday ramble to visit a ruined castle, a stroll of inquiry to a neighbouring manufactory, a morning drive of half-a-dozen miles to a country neighbour, will

each furnish matter sufficient for an amusing letter to a brother at school or college; but some address is required to coax the power of description, and much caution is requisite to avoid checking it by needless criticism. "I don't know what to say," is the common reply of every child when desired to sit down to a letter; and the proper answer is, "Say what you have seen." There is an amusing tale in the "Evenings at Home," entitled "Eyes and No Eyes," in which two boys take the same evening walk; the one being an observing lad, returns home full of remark and inquiry; the other, being deficient in observation, returns only to complain of the dulness of his ramble, though both have enjoyed the same opportunity. A child who never knows what to say, should be made to read this tale attentively; its powers of observing must be assisted by showing how much there is deserving of observation at every step we take; and if a morning walk is productive of no noticeable incident, the landscape, the effects of light and shadow upon it, or the occupation of the daily labourers, may be made the subjects of sufficient interest to make the walk amusing, and the subsequent narrative of it descriptive, so as to afford work for half-an-hour's use of the pen; but then there should be no censure of style: no comments on the inanity of the letter, till the pupil is advanced in the art of writing; the spelling, the grammar, and the obscurity of construction, may all be criticized: but in early beginners, it is far more important to secure ease and freedom than elegance; the pupil must write to her brother as she would speak to him, wholly unconscious of control, and feeling that she exposes herself to no severer censure than she would incur from her brother himself, for false pronunciation or vulgar expressions at the dinner table.

Till the age of thirteen or fourteen, this is the only

tuition that we would recommend in the art of composition; after that age we may assume that no errors will be unconsciously committed in grammar or orthography, and that a general fluency of expression has been acquired; thus a good foundation is laid for instruction in more elaborate performances. The dissection and arrangement of subject, the method of reasoning out a position, the tact of describing by leading features, the art of illustration by familiar and appropriate analogy, will now become the topics of the daily lecture; and from these we shall naturally proceed to explain the differences between the plain and the florid style—the concise and the desultory—the eloquent and the didactic; and our explanations should be assisted by giving specimens of each, and making the pupil take note of the peculiarity of construction, or of expression, by which each is characterized, so as to be referable to its proper class.

It must not be inferred that the use of the grammar may be wholly superseded by this more mechanical process of acquiring a habit of writing correctly; in the study of our own language, it is certainly of very inferior moment, but it is by no means wholly superfluous. People may talk grammatically all their lives, without having acquired a single rule of grammar, but they will make frequent blunders if they rely solely on the habit. It is not a new remark that the Latin grammar in use at Eton College, is the best book of instruction in English grammar. The fault of our English grammars is that they are too copious and too minute for a native, though for that reason better adapted for the use of the foreign student. The Eton grammar is very convenient, because it contains just as much as is absolutely essential, and no more; the study of Latin as a language, is by no means necessary, and in some respects far from desirable for a female. She cannot advance very far in it

without having her delicacy shocked, and her purity endangered by an introduction to scenes and subjects unfit for the attention of the sex; but yet she may learn the Eton grammar with great advantage, not only as a useful guide to the construction of her own language, but as a most convenient initiation into French, Italian and Spanish, if her inclination leads her so far. Whatever may be the grammar that she takes up, her teacher should bear in mind that as the information derived from it is entirely matter for memory, it is inexpedient to weary her with the innumerable exceptions, irregularities, and peculiarities with which such works always, and of necessity, abound; let her acquire the fundamental rules with accuracy, and in English at least, conversation will soon teach her the exceptions, and in most other languages she will become familiar with them by the perusal of distinguished authors.

It is very difficult to compress within a few pages, all that is important to be said on such a very important school-room subject as English composition; but our space is limited, and we must, though reluctantly, conclude our remarks upon it; our inclination would lead us to discuss such a topic at great length, in especial reference to the adaptation of style to the subject-matter of the composition; most culpable neglect of this branch of education is exhibited at our schools and universities; we lately read a *prize* essay by a student of a very modern college, for which a boy of thirteen would have deserved a flogging; unless the Reverend Professor by whom the prize was awarded, had from conscious shame, volunteered to become his substitute. That such carelessness should obtain in a country where oratory and authorship are held in high and deserved honour, is a blot on our academical shield, which we hope ere long, to see obliterated—

we ought to begin the study in the school, if not in the nursery.

It would obviously be foreign to our plan to enter minutely upon the subject of French or Italian languages, for except in their rudiments, or in preparing for the master, the governess is not usually engaged to teach them, nor could we, without presumption, undertake to guide her in the tuition: but so far as circumstances may compel her, though conscious of incapacity, to supply the professor's place, she may judiciously avail herself of some general maxims.

The study of every language except the vernacular tongue, must be prosecuted on the principle of learning its construction as well as its words: in infancy we begin with simple words only. The child is first taught to say "papa" and "mamma," not only because the salutation is gratifying to the parental ear, but because they are the natural instruments of supplying its daily wants; it progresses to other words of which the meaning is promptly acquired, because they are in like manner associated with the cravings of appetite; bread, milk, cake, are sounds which it instantly connects with gratification, and the perception of the ear, is assisted by the faculty of taste: it is thus that the infant is insensibly led on from simple utterance to connected speech: the ear being always on the alert to catch either words or a combination of words that ensure self-gratification; nor is there any preconceived idea to displace; it knows a cake, only by the sound of that name: and by that name, the thing itself becomes so well known, that the substance and the name for it are for ever inseparable: but when the same child begins to learn French, it has to divest its mind of this connexion, to get rid of a preconceived idea, and to associate with the beloved compound of flour and plums, the hitherto unknown

sound of "gâteau;" to teach this would be difficult even in France; but in its native country, where the flour and plums are always spoken of as "cake," is all but impossible if we rely only on the same natural impulse to acquire a language, by which the child is first induced to fix words on the memory. We must resort to other means; and perhaps the simplest of those means is to make the child write down, and repeat by rote, the ordinary terms and expressions of a common vocabulary. This course is preferable to beginning with the grammar, for what can be more absurd than to instruct a child in rules for the arrangement or position of words, when it knows neither words nor expressions to which the rules can be applied? it would be like explaining the use of a loom without furnishing worsted or cotton for its operations.

When however, a sufficient stock of words is laid in, to use a trading phrase, we may gradually approach the art of grammatical construction: we are then supplied with materials, and may show how they should be worked up: but we are still unable to proceed on the same system as with our own tongue, because the opportunity of daily conversation is wanting, and even where the society of a French nurse supplies it, much previous labour is necessary to understand her. Translation of easy authors is the first step towards construction: but by translation we do not mean a mere construing of terms, word for word, but a rendering of foreign idioms by English expressions, and a conversion of foreign grammar into the corresponding grammar of our own language: as for example, "Donnez-moi du pain, s'il vous plait," would be naturally translated by the child, "Give to me of the bread, if it you pleases:" but if the teacher contents herself with informing her that the proper English would be "Give me some bread, if you please,"

she corrects the translation, but she does not teach the translator. Even in these, the simplest phrases, she must go much further: she must render intelligible to the child, the elliptical difference between the languages, in the substitution of the article "du" for "some of the" bread: the idiomatic variation between the two expressions "s'il vous plait" and "if you please;" and that even the phrase "Give me some bread, if you please" is, though correct as a translation, less eligible as a proper rendering of the French, than "I will thank you for some bread."

When this process has been carefully followed for a time, a further step may be safely taken of a more difficult nature: the child may be taught to render English into French, beginning with the simplest forms in the vocabulary, and proceeding to whole passages: but although for colloquial and ordinary phrases, almost any common vocabulary will suffice, it is better for more elaborate exercises of this class, for the governess herself to translate a passage from a French author, freely as well as correctly, and make the pupil convert her translation into French. There is a double advantage gained by this; not only the obvious one of having a good authority to correct the composition, but the almost equal advantage of conveying the meaning of the passage in familiar terms, which the pupil is more likely to understand, than the very liberal translation of a professed author. Though the work is one that we do not altogether recommend to the school-room, the "*Veilles du Chateau*" is a very convenient book for practice of this kind; the language and ideas being adapted to the school-room age, as indeed many of the tales would be, were they less choked with French sentimentality.

We may here remark, *en passant*, that the selection of French authors for the school-room, is a duty of *great importance and delicacy*; there are very few

that do not require careful weeding, before they are submitted to juvenile attention, and more especially among the lighter works of amusement; nor is it altogether superfluous to examine even the style of the composition; a great revolution in the grammatical construction of the French language took place about the end of the reign of Louis XIII. and the beginning of that of Louis XIV., when Racine, Pascal, and La Fontaine, established it upon a foundation that has never since been materially altered: but using the word "style" in a broader sense, we are compelled to say that, while the structure of the language remains the same, French authors have degenerated as much in the purity and simplicity of good taste, as they have in prostituting their elegant language to the sophistries of pseudo-philosophy, the gratification of sensuality, and the proverbial vain-glory and mawkish sentiment of their country.

French pronunciation can only be obtained by familiar conversation with Frenchmen. It is impossible, and worse than useless, to attempt to give any advice on such a point, except this; to refrain as much as possible from all attempts to make children converse in French, till they have either the opportunity of good French society, or till they are thoroughly capable of writing the language correctly and fluently. A good pronunciation is, under any circumstances, very difficult to acquire; but the difficulty is increased threefold by having to break off the bad habits acquired from attempted familiar colloquy in the language, with each other.

Suggestions so general as these are equally applicable to the study of Italian, or any other language. We shall therefore, dismiss this part of our subject with the general caution, not to precipitate the pupil into the labour of acquiring a second, till she is accurately versed in the construction of the first: by at-

tempting the rudiments of both at the same time, she confounds the rules of the one with those of the other, and if she succeeds at all, it is only in inventing that sort of patois which is found on the contiguous borders of neighbouring states.

In reference to all the subjects of which we have hitherto been treating, two important remarks may be made; without attention to the first, the governess will cause herself much unprofitable trouble; but by disregarding the second, all her trouble, however conscientiously taken, will fail in securing progress.

Children of whatever age, and whether intelligent or the reverse, are always asking questions on points of difficulty. Such questions must always be answered with patience, good-humour, and as far as possible, with perspicuity—but *never go beyond the question*. State what is necessary; meet the point fairly and exactly; but never be betrayed by the curiosity, or enticed by the attention of the querist, into a dissertation upon collateral matters; this of course only applies to subjects of actual study—not to general topics of inquiry in the course of a morning walk, or an evening conversation; but a contrary practice in the studies of the school-room, draws off attention that should be close and abstracted, diverts the thoughts from the immediate subject, and leads to the habit of putting questions, in the hope of relieving an irksome task by ten minutes of idle gossip.

Our second remark is never to trust to the soundness of any degree of attainment, without repeated and periodical examination, and especially oral examination. It is not only that the consciousness of future examination renders present study more intense, and deters the student from quitting it till the understanding has fully taken in the lesson, while it enables the governess to detect the cause of failure as well as the *failure itself*, but the memory is treacherous as well as

improvable; if not habitually exercised, it loses its retentive power, and on the other hand, its power admits of being almost incalculably extended by practice. It used to be the fashion, and is still so in many schools, to find exercise for the memory in frequent repetitions: where the object is to store the mind with foreign words, or with elegant poetry, such an exercise is most desirable, and even indispensable; but in general subjects of reading, periodical examinations of the understanding upon such subjects is far more beneficial, and far less wearisome. Nor is it the least of the recommendations of such a system, that it affords the best and most certain means of rendering to a parent or guardian an honest report of the progress made, as well as a safe criterion of the propriety of advancing to topics of higher study.

CHAP. XXIV.

ON MUSIC AND SINGING.

We might relieve ourselves of the task of adding to the remarks which we have already offered on music and drawing, for the same reason that we have adverted in very general terms to the study of languages: except in the elementary stage, these are arts in which no girl can be expected to be a proficient without the professor's aid; but it often happens that in these accomplishments, as well as in French and Italian, the governess is required to fill the master's place, especially during the periodical absence of the family from town; it is therefore expedient to enter farther into the subject, but we will do so very briefly.

If the girl, while yet in the nursery, has been instructed in music to the extent which we suggested in

the 17th chapter, she will enter the school-room well qualified for habitual and severe practice : the prevailing error is to begin with a system that is too severe, and to compel every child to follow the same system, with little regard to her natural taste. The time allotted to the piano, or the harp, varies very greatly in different families ; in some houses it is not thought unreasonable to extend practising to four or five hours ; we have known cases where the children exceed even this great sacrifice of time, as if the best part of life were not too much to devote to a single, and not a very extraordinary accomplishment. In other instances parents proceed to the opposite extreme, and scarcely allow sufficient time to attain even a low mediocrity of skill. Music is an art that cannot be thoroughly acquired without time and labour ; but it by no means follows that the degree of excellence corresponds with the time bestowed in the acquisition of it. It has been already observed that two children out of three are found to be gifted with a musical ear, and about one in three with taste for the cultivation of it ; but this must be taken with a certain allowance. In a large body of young people, the proportion may be accurate : musical taste, however, is often hereditary, or at least, to use a common phrase, runs in families ; sometimes every member of a large family naturally inclines to musical time and intonation, and in other cases this sixth sense of humanity is enjoyed by only one or two, or perhaps not by one in a family of six or eight children. It yet more frequently occurs that the ear of one individual is exquisitely attuned, while the brothers or sisters are only moderately endowed in the same way. The daily practice ought to be measured with faithful regard to these peculiarities. The ear-less child (if we may be pardoned the expression) will never under any circumstances, be drilled even into mechanical accu-

racy. Every hour that she spends on her instrument is only so much time needlessly abstracted from far more useful occupation: on the other hand, the child gifted with pre-eminent musical capacity will require comparatively, but little practice, and it is a pity to exact it from her. In after years her own inclination will assuredly induce her to apply herself assiduously to self-improvement, and it is wiser to dedicate her youth to less seductive, but more useful pursuits. Some daily instruction she must have, or her hand will never be formed; her fingering will be bad, her reading careless, and she will lose all that she has been taught; for there is no art so transitory in its excellence as music, if not *kept up*; but an hour a day is sufficient for such a promising pupil. In this however, as in other things, the governess must expect to find that the great proportion of her pupils are only blest with average capacities; with such pupils two hours a day are a just allowance, but even in their case, this allowance should be reduced to one as their age advances, and subjects of study begin to multiply upon them. Great proficiency in music is never worth our ambition, unless there is very great natural inclination for it.

Where two hours a day are given to practice, the time should be divided, and with children under ten or twelve even one hour is too much at a time. The attention is weary, and what is yet more inconvenient, the hands also are weary, and the fingering and reading alike become slovenly.

It is an excellent rule in musical discipline never to permit a movement to be passed over, if fairly within the powers of the player, without a perfect execution of it: it is better to practise half a dozen bars twenty times over, than to proceed to the next page; a single triumph of this kind tells well in further progress. The player may not perceive what she has

gained, at the moment, but when she returns to it the next day, she will be fully conscious of the advance she has made by her perseverance : it is in such contests as these that the hand is drilled to instant obedience ; the same passage will not recur for months, but similarly cramped fingering will very soon present itself, and then the value of this digital submission is perceptibly felt.

An error in time should never be allowed to pass unchecked ; an error in a note, or in a chord, is at once detected by the ear, but time is often lost by an ear otherwise good, and the tendency of such mistakes when they become habitual, is to make even an excellent ear degenerate. Nor is it merely in counting time that strict accuracy should be exacted ; the same attention is requisite as to the expression : to play an *adagio* movement in *maestoso* time, is to substitute majesty for solemnity of expression, or to play an anthem in the style of a march ; to give the *presto* celerity to an *allegro* vivacity, will often damage : sprightly air ; and yet more offensive is the total disregard of rests, pauses, and even the *forte* and *piano* signs with which every page abounds. The force these expressions is perhaps more appreciable in the works of Haydn than any other author ; it would be advisable to play over to a pupil particularly careful in this respect, some overture or symphony where it depends on expression, and make her ear sensible of the extreme difference occasioned by due observation of it, letting her immediately after, while the impression is recent, perform the same piece herself.

If it is desirable to initiate even the nursery into superior music, to the exclusion of all the vulgar or of equivocal merit, the precaution is means to be relaxed in older children. A stock of small ware in the shape of quadrilles, waltzes, and country dances, is essential for the evening ;

ment on fêtes and holidays ; but the hour's practice should be restricted to the best music judiciously arranged. When the pupil is well practised in the works of the most distinguished composers, she will have no difficulty in playing such minor pieces at sight ; and even if she cannot, her failure will be no serious loss to herself, or to anybody else, except at a birthday party or on Christmas eve : when a good taste has once been acquired, it is permanent, and the ear will never be satisfied with any inferior gratification : not that excellence is confined to elaborate or grand pieces ; many of the most exquisite airs of Handel are as simple as any common street ballad ; most of the popular melodies of Scotland or Ireland are as chaste as they are sweet ; but we deprecate the jingling, rattling, noisy waltzes, military fantasias, and whining lyrics of a boarding-school miss of sixteen, as the greatest nuisance to which the decorum of good-breeding compels a visitor to submit. Nor is it necessary to refuse indulgence to the natural inclination of the child, for it would be difficult to find any class of composition in which excellent music is not easily to be found. From the soul-inspiring chorusses of Handel to the simple sprightliness of Pleyel, from the rich melodies of Mozart to the animated glees of Callcott, from the quiet grandeur of Corelli to the wild eccentricity of Beethoven, there is range sufficient to allow to every one a choice both of subject and of style, and yet to keep within the limits of pre-excellent taste. The world is more wealthy than it supposes in musical treasures, nor is much labour requisite to discover them.

There is nevertheless a fashionable error even on the side of fastidiousness : brilliant execution is coveted at the expense of expression ; to rush through a labyrinth of mazy complication, with the speed of a race-horse and the strength of a rhinoceros, to make the

keys tremble with eternal vibration, and strike every chord with the force of a sledge hammer, is too often deemed in modern times the *ne plus ultra* of female skill; a young lady who can travel through the six octaves of her instrument at railway speed without losing a semitone, is deemed a prodigy, and hence it is that of late years we have been inundated with exercises by masters whose reputation would justify a much higher ambition, the only object of which would seem to be a speedy demolition of pianos for the benefit of the manufacturers: we have watched the accomplished pupils of these "gifted" masters at their instruments, but oh! how little is there of St. Cecilia in their countenances! The rapt enthusiasm is all wanting! the delighted illumination of the features is not there, to testify to the power of the animated strain! they are not thinking of music—they are insensible to expression—their fingers travel over the page with a glance, but the heart remains untouched, though the eye wanders round the room when the "fantasia" is ended, in affected indifference but ill-concealed anxiety to catch the admiring looks of, not the auditors, but the *spectators*. All this is radically bad, bad of itself, and yet worse for the empty vanity that alone prompts the clever display. The man that has not music in his soul may be fit for murder, but the woman who is content to render music subservient only to her own vanity, has half murdered a soul already. We cannot too strongly condemn this meretricious effort to merge the beauty of music in its ornaments; it may elicit and exhibit talent, but it is only an exhibition of the forward boarding-school miss under another phase. Where women wish to qualify themselves for teachers, it is not less their duty to practise lessons such as we have just been describing, than the more elevated compositions which we have before recommended; but then they

should bear in mind that the music of the academy is rarely the music of home. Clementi, Hertz, and Moschelles are excellent masters ; but they are *only* masters, and not to be ranked with Handel or Mozart. Their works, ingenious and scientific as they may be, are as unfit for the daily use of the drawing-room, as opera dancing would be out of place in a domestic quadrille. Every girl who is not designed for a teacher, should study music that will please the fire-side circle.

We must not wholly pass over the kindred art of singing. It is assumed that nobody destitute of a musical ear will be guilty of the absurdity of attempting it ; but the absurdity is generally thought to be as great of trying to supply a deficiency of voice : this is a mistake ; sometimes we do fall in with voices so harsh, or so weak and thin, that they are impracticable ; but the case is not common ; the voice is very improvable where there is an ear to guide it, and many excellent singers are to be daily found, whose voices may be said to be altogether artificial, with very little natural power or quality even to begin upon.

The cultivation of the voice is an exercise of patience, but in other respects, requires but little art : there are few natural voices that exceed an octave in their compass ; where the notes ascend or descend beyond this natural range, there is a break in the intonation, occasioned by the extraordinary demand made on the play of the muscles of the mouth and throat, in the compression or distension of the larynx ; it is long before the abruptness, and therefore the perceptibility of this breach, can be conquered ; but it will be found that by a daily practice of ascending and descending the gamut, with the instrument, and postponing as long as possible the interval at which this constraint of the fauces becomes violent, an additional note, and even two, or perhaps three, will soon be

given to the natural voice ; after two or three years of habitual practice, the natural voice will slide into the false voice so imperceptibly as to leave it doubtful where the true separation of them begins. This natural voice is often termed by teachers the chest-voice, as being the intonation produced by the respiration in its natural passage from the chest, unaided, or at least uncontrolled, by any constraint of the organs of utterance : nobody can be considered an accomplished singer, who has not succeeded in so far expanding the range of the chest-voice, as to graduate into the false notes without apparent interruption. This is the first mechanical art to be acquired, but it is by no means the first difficulty to be overcome : women have a natural antipathy to the sound of their own voices, except in talking ; boys soon learn to halloo and shout ; "noisy" is their proverbial distinction, as soon as they are dismissed from study ; girls on the contrary collect together in little knots, and begin to chatter away with extreme rapidity, but generally in a sort of whispering buzz, as if afraid of being heard except by each other : the habits of play peculiar to the sexes, will account for this, and except so far as whispering in the presence of others is always ill-bred, there is no harm in this comparative stillness of the sex ; where it is continued through life as auxiliary to self-constraint and gentleness, it is rather to be encouraged. In the practice of singing however, it presents us with an obstacle of serious difficulty ; to open the mouth and send out the voice with full volume, is the first injunction to the pupil, and it is far better to allow her to sing too loudly and harshly in the first instance, till she has entirely overcome all timidity of utterance, than to attempt any instructions in modulation ; indeed there is nothing to modulate till we have attained a full volume and audible tone.

When the lungs have learnt to expand themselves

freely, and the mouth to distend itself, the musical intonation is assisted by flattening the tongue, and pressing it against the lower front teeth: when the tongue is left to its natural position, the sounds are more guttural; anatomists have observed that people remarkable for their musical intonation, have always been found to be blest with tongues unusually large; it is not improbable that the advantage gained by this circumstance is, that by its compression in the way we have described, the whole cavity of the lower jaw is completely filled, and the respiration expended through a channel better adapted to convey the voice in a continued and perfect stream, than when partially wasted in the hollow space below the tongue.

The control of the inspiration is a lesson that cannot be easily conveyed except by aid of the notes, but it is a most important point; the only general rules that can be laid down are to avail ourselves of all pauses and rests that occur in the air, so that we may not introduce inappropriate rests in order to take breath; and where such opportunities do not offer, to recover the breath at the end of a bar; but the pupil should have her attention constantly awake to the character of the song, and of every emphatic passage; so that where emphasis is required it may not be lost, from a want of remaining breath adequate to give the expressive note with power, or where a bravura passage occurs, that there may be no necessity for inspiration in the middle of it; there will be very little inspiring effect produced, she may be assured, by any execution thus miserably interrupted.

Distinct and clear utterance is not only a great beauty in singing, but almost indispensable to render it efficient. There is no quality in which very eminent vocalists are more distinguished from inferiors in the art than in this; you may always hear the *words* they sing: less skilful singers are content if you only

hear the notes : this is also a very difficult lesson to convey without oral instruction ; we cannot pretend to do more than to direct the attention of the learner to the circumstance, that in all pronunciation it is the audibility of the vowels that marks the word ; in common reading or conversation, this audibility is ensured by insisting on the clear articulation of every consonant, for that necessarily involves the sound of the vowel that immediately follows it : but the articulation of consonants being effected by the motion of the tongue and lips, the same rule would be inconvenient in musical pronunciation, as the action of the tongue and lips is often suspended while the voice dwells on the sound of the vowels. It seems a better principle therefore, to direct the attention to the clear sound of the distinguishing vowel, as the essential means of making pronunciation distinct, not omitting the audible utterance of consonants wherever the action of the tongue or lips can be called into play without injury to the tone. Thus for example, where we find such a word as "high" in a stanza, and perhaps an emphatic word in the line, the force of the "i" should be distinctly maintained, and not, as is commonly the case, drawled out into a sound compounded of "i, e," and always terminating with the "e;" in like manner in "rose," though the "o" is a vowel of more distinct sound, and therefore less easily corrupted into any compound, we sometimes hear the word sung as if it were spelt "roes," or pronounced "ro-es," thus prolonging the harsh sound of the *s* final. A single lesson from a judicious master will make these remarks very intelligible.

We will conclude our chapter on music and singing with one word upon the choice of style ; an unaffected and simple style is not only the most pleasing, but most easily attained : we have observed in *another place* that it is a mark of maternal weakness to

be too ambitious of excellence in a daughter; if many were capable of reaching *excellence*, it would cease to be a term for superlative merit; it is scarcely attainable in a single art without devoting time to it to the exclusion of many other necessary accomplishments: it is therefore, infinitely more desirable to limit the ambition to that which is within reach, though of a less imposing character; an unaffected purity of taste in music, whether vocal or instrumental, is attainable by all who have even a moderate capacity for the art; and hence we recommend the same course in the choice of vocal works as we have advised in exercises for the instrument. Let the first essays be spent on good composition, but arranged in the most quiet and unpretending manner: this caution is the more necessary, because reversing the system of the continent, at least of Germany where musical proficiency is most cultivated, we postpone singing to the piano. It is not usually till the age of 15 or 16 that young women are introduced to their singing-master, the theory being, that till the voice is established at the age of puberty, instruction strains and injures it. We suspect this to be a fallacy; we have never heard that the choristers of our cathedrals sustain injury by their early initiation; nor does there seem to be any plausible ground for anticipating such a result, unless the child is unwisely encouraged to attempts beyond its pectoral power. As it is undoubtedly the custom of our country to defer vocal instruction till much progress is made on the piano, it is more difficult to induce the learner to revert to simplicity of style, exactly in proportion as her taste may have been already formed in the opposite direction. The thrills, the *sostenutos*, and the *ad libitum* cadences of every pause have a captivating seduction about them, because she has heard them rapturously applauded at a concert, not for the expression, but for the triumph over diffi-

culty; she infers that it is in such flourishes that the charm of vocal performances is to be found, and her ear ceases to be gratified where the accustomed bravura is omitted; thus her taste is misled even before her own vocal education begins, and the mistake is fostered by the instrumental power which she has already acquired in similar illusory ornament.

It must be admitted that in Italian music, the elegance with which melody and ornament are combined, goes far to justify an exaggerated idea of the importance of the latter. This is particularly the case in the airs of Rossini. Mozart, though not Italian by birth, nor by early education, may be considered to belong to the same school, as it was in Italy that he prosecuted the improvement of his art, and he is open to the same remark, though not to the same degree; but Italian music is, for many reasons, far from being the most favourable commencement of vocal study. Few girls, at the age when such study begins, are sufficiently conversant with the language to pronounce it correctly, much less to do justice to musical expression of the sentiment; and the sentiment itself is commonly of the namby-pamby order. The selection of airs known as the "Beauties of Handel" are far better adapted for early instruction; and many may be taken from Haydn, equally eligible for their good taste and their sweet melody. Nor are our own national ballads wanting in the same recommendation, though we have but few of which we can boast as legitimately our own. The Scotch and Irish airs are celebrated for their simple pathos, but they require much advance in the art to give them their true expression, and too many of them are mere adaptations of marches and dances to the voice, not to make a very judicious selection necessary to fit them for the purpose of instructing the taste.

In thus moulding the taste to simplicity, we are

persuaded that what is lost in display, is more than gained in attractiveness; we put it to the experience of any person accustomed to musical soirées, whether an unassuming but expressive singer does not bear away the palm from all more ostentatious, though more skilful performers? the large proportion of the domestic audience are far from critical, and generally incapable of criticism, but they know what comes home to their feelings; and hence we observe them gradually approaching from every gossiping, and sometimes even from a card-playing corner, to cluster about the piano, when some well-known air is sung with touching simplicity; while they continue their whispering conversation, wholly uninterested by a prima donna, and scarcely preserving a decent silence in her finest passages, till some well-drilled fugleman gives the signal of their close, and is answered by an explosion of very unmusical clapping.

Even the words of songs which girls are allowed to practise, are by no means undeserving of attentive consideration. We do not expect them to contain lessons of morality, much less sermons; but if such productions are conventionally subservient to sentiment, we ought at least to be careful that the sentiment is not mischievous, though it may be tawdry or puerile by universal licence. The lyrics of Moore are not uniformly unexceptionable, though the parent must be very straight-laced who objects to his Irish Melodies; the songs of Walter Scott are so beautiful as well as chaste, both in sentiment and style, that it is to be regretted that more of them are not arranged with corresponding airs: the stanzas of Haynes Bayly well deserve their popularity, but are too often mere finikin conceits. Mrs. Hemans is always good, but she is always pathetic, and sometimes triste even to melancholy; it is impossible to exclude any of our lyric writers by one general rule, or to admit even one


of them without some qualification of our approbation; but in proportion to the youth of the pupil, it becomes an important duty of the governess to direct her own attention to that which is absurd or equivocal in the song, and either to expunge it altogether from her catalogue, or if the fault is no more than absurdity, to expose it to the ridicule it deserves.

We have not space to prolong this subject, or we should be inclined to offer a few suggestions on singing in parts; we must content ourselves with one—that the practice should not be attempted till the ear and the time are fully formed, and when circumstances justify the step, care should be taken by the teacher to give to each voice the part which its tone and compass naturally dictate. By neglecting this obvious maxim, a duet is frequently sung with accuracy, but with a harshness and, if we may be allowed the term, an incongruity, that render it absolutely offensive to the ear: no pupil should be allowed to accompany herself on the piano, until she has surmounted all the primary difficulties of the voice, as well as of the instrument; we do not consider thorough bass as a subject of school-room study, but some knowledge of it is of great utility to every performer who accompanies her own voice; it often enables her to sustain it in difficult passages, by a judicious voluntary movement.

CHAP. XXV.

ON DRAWING.

Still in reference to the occasional necessity that may arise for the governess to assume the office of the master, we shall proceed to a brief review of the principles of instruction in drawing, enlarging on what we have said in the seventeenth chapter.



There is an essential difference between the arts of music and drawing as regards the aptitude of the pupil. It has been stated that a musical ear is found to exist in two out of three children, though only half that number possess it in sufficient perfection to qualify them for performers : but up to a certain point, the faculty of drawing is enjoyed by every body who does not labour under some defect of vision, or infirmity of hand. This will appear a startling proposition to many, but we think that a little reflection will show that it is correct. The figure of a cow is understood by every child to be contained in an outline inseparably associated in its mind with the name arbitrarily given by language : it cannot describe this outline either by words or pencil, but it will tell you that there is a head and a tail, and a back and four legs : put the pencil into the child's hand, and desire him to draw the cow, and you will receive a sort of hieroglyphic, consisting of four perpendicular lines for the legs, a fifth for the tail, a horizontal one for the back, and a sort of polygon for the head and neck : all out of proportion, and out of perspective ; but still there is the due number of lines, accompanied by a rough guess at the distance between them, and at the points of junction with the body. And what is this but that obedience of the hand to the eye which constitutes the art of drawing ? We advance a step, and explain to the child that the body is too long, and the legs too thin, and desire him to look at the cow again : he at once perceives the error, and adds a second line to define each leg : he has now represented them like Doric pillars, and is told that they are too thick ; he repeats his observation of the animal, and the third time, he succeeds in something like an approximation to the true proportion ; the whole being done on a sheet of paper, he at the same time gains, though unconsciously, a step in perspective : the greater the

facility with which he makes his effort, the more the faculty is developed; for one child will observe with more patience than another, and thus be more accurate, as well as more discriminating in his perception; but the faculty is the same, whether the development of it is rapid or slow: and his power of ocular observation is the same, though an explanation of the niceties to be observed will make his observation closer.

If we are correct in these views, they open to us a principle of great practical importance in the art of drawing, as well as encourage us to hope that we may, by aid of patient perseverance, lead every child on to a creditable proficiency: the first point would seem to be the improvement of the observing faculty; never to allow the child to content itself with a superficial glance, but to force its attention even to minute and not very obvious peculiarities: as for instance; children are particularly observant of party-coloured cattle, and recognise one as the black cow, another as the red cow, and so on. A careful teacher would avail herself of an opportunity to make it notice a circumstance of which we have even found many clever artists ignorant; that in animals, partly white and partly red or black, the dark colour (with very rare exceptions) is found on the head and shoulders and fore-part of the body, while the white prevails behind. The eye should not only be well informed, but taught to inform itself, before we trouble ourselves to make the hand obedient to it.

This is the second process in the art: in our remarks on nursery instruction, we dwelt fully on the importance of placing before children good drawings or engravings as subjects to copy: and to this extent, a docility of the hand may and perhaps ought to precede the correction of the eye. We there offered the suggestion however, rather as a useful amusement, preparatory to future instruction, than as an actual

commencement of drawing lessons. Our present advice is designed for pupils of more advanced years, who may be assumed to have already acquired an outline, so far as to indulge the natural inclination to sketch from real life. With such pupils the prompt submission of the hand to the eye, is secondary to the improvement of the eye itself, and for this simple reason; that till the eye is well taught, it cannot detect for itself, the blunders of the hand.


In the discipline of the hand, the first rule is to insist upon a clear and decided outline: as the pupil advances, there are many cases in which a bold outline would be out of place; where on the contrary, it should be faint, and softened away into the background; but even if too much boldness is an error, it is an error on the safe side with all beginners; the decision of the pencil generally marks the decision of the eye: a doubtful, hesitating, and trembling line indicates uncertainty of the observation: if the hand becomes habituated to the irresolute execution of its work, a freedom of style is rarely attained; every thing is touched up and patched together, and the effect of the whole, though often pretty, is unsatisfactory and feeble. But where a firm line is drawn, error is at once perceived; the line is at once obliterated, not mended, and on a second attempt the error is avoided; if not, the attempt must be repeated till it is. Many masters inculcate the practice of completing even a long line without taking the pencil off the paper; but this is very difficult to the beginner, and implies a steadiness of hand that is rarely attained without long habit. We are more inclined to facilitate than to enhance a difficulty, and therefore would allow a young pupil, so long as he holds his pencil in a free and proper manner, to avail himself of as many rests as he pleases; keeping in view, however, the importance of his lines being clear and firm. CHIL

dren who have been accustomed in infancy to copy drawings for their amusement, will not often be found to err on the side of timidity in their outline. As buildings consist of many horizontal and perpendicular lines, that may with propriety be very forcibly marked, they are the best subjects for early lessons; the rules of perspective are also more easily explained, and the principle of light and shadow more simply inculcated, by subjects of this class.

It may not be out of place to observe upon this head, that as there is always a reluctance to be at the trouble of rubbing out, and an impatient inclination in consequence, to let faults remain rather than go over the work again, charcoal may be conveniently substituted for the lead pencil with pupils who are unusually deficient in freedom of hand; but except in such cases, the weight of the porte-crayon is apt to fatigue the fingers; otherwise charcoal has many advantages over the pencil, for it tends much to form an easy and decided style.

Whatever subjects may be selected for the beginner, whether as copies or from real life, it is prudent to require the drawing to be done on a large scale; faults are thus rendered more perceptible, and effects, whether good or bad, are more decided, and more easily traced up to their proper source.

In sketching figures, it is judicious to begin with a line generally defining the attitude and inclination, and then to proceed to fill up details; to fix the outline of the mass before any peculiarities are supplied: thus a straight line may be boldly drawn to mark the position of the leg, from the hip to the foot, as in the Farnese Hercules, or the Apollo Belvedere; when this line exhibits to the eye, satisfactorily, that inclination of the figure which marks the elastic vigour of the archer in the one, or the dignified repose of the *other*, there is good material for further work, and the



proportions of the limb, and if we may so use the phrase, the modelling of the joints and muscles can be made out with confidence; a similar course may be taken in the case of a tree or mountain.

The peculiarities of every pupil will suggest to the teacher, modes of correction or instruction applicable to the faults of the hand, but as general principles it is unnecessary to extend our remarks further on this topic.

The third stage in elementary drawing must be considered to be the *chiaro oscura*: in the limited sense of the term, as referring to the composition of pictures, it is scarcely within the scope of our work, though we shall have occasion to allude to it; but in its more extended meaning, it forms an essential part of school-room study.

An outline will convey form to the eye, but without shadow the impression will be no more than that which a map gives of a country. Shadow is indispensable to represent either substance or distance on a plane surface. Shadow is either cast shadow, or middle tint: cast shadow is an expression that explains itself; it is the shadow cast by any body that by its opacity intercepts the light. Many writers on this subject add "projected" shadow as a third description, meaning the shadow thrown by a passing body on the luminous side of another body; but there seems so little real difference between this shadow and cast shadow, that we will not perplex our reader with the attempted distinction. Middle tint is that intermediate shade which is caused by the reflection of the luminous side of one body upon the shadowed side of another. To these may be added "gradation shadow;" a term used to express the gradual blending of shade by degrees almost imperceptibly minute, from deep cast shadow through the middle tint caused by reflected light, into the focal light of the illuminated

surface. The different degrees, as well as the causes of these varieties of shadow, must be explained to the learner by examples of the most familiar kind, or she never can be expected to realize them with her pencil. An egg is commonly used as affording the most correct illustration of them, but it is not sufficiently opaque for the purpose; an artificial egg of stone answers the purpose better. Place it on a sheet of white paper when only a single candle is lighted, and the cast shadow will of course be very perceptible; the middle tint, both in the cast shadow and on the shaded side of the egg itself, is the lighter shade caused by the reflection back from the white paper; and the gradation shadow is the delicate blending of shadow into light from its extreme depth till entirely dispersed that is particularly developed by the egg; and it will be noticed that even in a body but partially opaque, and so perfectly white as an egg, the depth of the cast shadow is very strongly marked. We introduce a figure by way of rendering our meaning perfectly intelligible.



The cast shadow is obviously deep in proportion as there is no reflected light thrown upon it.

Without a clear comprehension of the nature of shadow, there cannot be any breadth of drawing attained, that term intending well-defined, broad, and distinct lights and shades.

Shading is effected by marking the shaded parts with short parallel lines at equal distances, and of uniform strength: where the middle tint is introduced, the lines are fainter and farther apart; or sometimes the lines of the cast shadow are produced, but more faintly marked as they fall into the middle tint.

Hatching is a term applied by artists to a shading effected by transverse lines, the same rule being observed of making them farther apart, though always parallel, as they approach the middle tint: these transverse lines never cross each other at right angles. Shading should never be *scratchy*, or thrown in at random. Its shape should be well defined, even in its gradations, or the effect will be harsh and unmeaning. It is as necessary to study the form of the shadow as of the substance by which it is cast. For bold and deep shading, a broad-pointed and rather soft pencil is desirable; but those which are marked H B will be sufficiently soft for most subjects: if the B or double B pencil is employed, the beginner is too apt to make his shadows dirty; where it is required to blend the middle tint with the light with great delicacy, and in highly-finished drawings, especially in tinting the clouds, a little *scumbling* with the point of the finger will soften the work of the pencil; but the finger must be very clean and dry, or the drawing will be smeared.

Perspective is the next step—but here we shall refrain from any suggestions beyond the obvious principle of instructing the pupil, before she studies it scientifically, to inform her eye practically of the gradual diminution of remote objects: perspective is a science of itself, and except practically, forms no part of *elementary instruction*; nor is it possible to convey

a correct idea of it in a few lines, though for all the purposes of ordinary drawing, the meaning of the point of sight may be rendered intelligible in an hour's conversation. The point of sight is always, of course, on the horizontal line; and connected with this remark, we may hint to the governess the utility of impressing on her pupil's mind, that all lines from the point of sight ascend, if above the horizontal line, and descend, when below it: the vanishing point, or apparent approximation of parallel lines at some point beyond the field of vision, may also be rendered very intelligible to a beginner; but it is inexpedient to carry instruction in perspective beyond these simple practical rules with young pupils. We have already extended our remarks so far, as scarcely to leave room for a few equally important practical hints on composition.

Landscape drawing is the style to which most women are naturally inclined to direct their ambition; and with justice, for they cannot have access to those sources of improvement which are absolutely necessary to the study of figures; so far as figures are essential to give animation to the landscape, copying from nature, and beginning with the bust, will secure an adequate proficiency; but the anatomical school is necessarily closed to them, and yet it is only there that a good foundation can be laid for excellence in this branch of the art.

In drawing landscapes from nature, the artist must remember that even from natural beauties selection must be made. It is not because the works of nature are all essentially beautiful and perfect, that all are equally eligible subjects for the pencil. A dirty road through a boggy marsh may possibly supply some good subject for a foreground, but would be but an indifferent one for the eye to rest on with pleasure: a dull November sky, gloomy and rayless, may be an appropriate incident for a sketch of the covert side, with

hounds and horsemen to enliven it (not such dandies as are seen in modern times, with scarlet on their backs, and cigars in their mouths, but such picturesque figures as we find in Wouvermans), yet such a sky taken alone would make the scene dull and uninteresting, however well executed. No universal rule can be laid down to guide the selection, for every landscape has its peculiar character, and each may be equally attractive; the taste or fancy of the pupil must determine the choice: but whether she chooses the scene which is lively, or that which is grand and impressive, all its parts must be in keeping. Before we venture even upon illustrations of our meaning, we must premise that all *inflexible* rules in composition are bad guides to excellence, unless on such simple points as that no shadow can prevail where the sun is in the picture; a rule so obvious, that to mention it would be absurd, but that even clever masters have produced clever works in which it is forgotten! Any effect that appears beautiful should be followed, irrespective of all rule, if the eye and the feeling are consciously gratified by it. Still no good effect of the whole can be conveyed, if there is not proper keeping in the several parts. The busy animation of a farm-yard would be out of place in the view of an abrupt mountainous rock: the romantic dignity of a lofty ruin may be contrasted with a single cottage, but would be damaged by the proximity of a modern church: the chief object of the picture, whatever it may be, must so far stand alone, that the eye is not carried off from the contemplation of it by other objects of large though minor interest: a smiling country may be illustrated by a harvest field, but the operations of the field must not be too prominent, if the object is to fix attention on the country. Much of the effect of a picture depends on the judicious arrangement of its parts, and on the selection of those parts

which make the landscape *tell* upon the eye. A water-mill is often a picturesque object, and so is a blacksmith's forge: but if the high chimney of the forge is conspicuous in rivalry with the water-wheel, the peculiar interest of each object is diminished, and almost lost; and so it would be if the placidity of the mill-pool were represented on the same canvas with the mountain torrent: the ideas neutralize each other by their juxta-position, though each when taken apart is beautiful. Nor is it always that the same scene is equally eligible; much turns upon the light in which it is viewed, and the pupil should be taught to select an appropriate light: it is desirable, in every picture, to have a focal light, or in other words, a light predominating on one point; this light should be so arranged as to display the principal feature of the picture to most advantage—thus, if the purpose is to represent a windmill, the intensity of the solar rays may be conveniently placed directly behind it, so as to show the sails in bold relief: or if cattle crossing a stream form the main object, rays glancing upon them from behind deep foliage will develop both their forms and colour: but if the cattle are only a subordinate feature, and an old tower is the essential object, then the former may be thrown into partial shade, while the light plays upon the tower. It is very possible so to compose the scene, as to realize the effect by an arrangement the very reverse of these: the windmill for instance, may receive the full illumination of the solar rays, and be as honest a windmill, and as striking and picturesque too, as if standing in bold relief against them. But our meaning is, that individual objects ought not to contradict the prevailing sentiment of the picture, either by their introduction, or by any position if introduced, that neutralizes one feeling by *awaking* another of an opposite kind.

And in this adjustment of light the sky must as-

sume a corresponding tone : the subdued light of evening is appropriate to ancient ruins ; the glowing warmth of morning is in keeping with the cheerfulness of agricultural economy ; the lowering storm will set off the shepherd and his flock to advantage ; the approaching or the departing tempest will aid the imposing grandeur of a baronial castle or a gloomy rock. In other words, the poetry of the scene must never be forgotten.

But we have got a little in advance of the school-room : when she has arrived at the stage of composition, the pupil cannot do better than study closely the instructions of the late Mr. John Varley ; one whom all that love the art will long lament. The selection of her subject having been well considered by the pupil, one or two further practical remarks are desirable.

Unless it is intended to make a panoramic sketch, it is improper to introduce more into a picture than can be taken in by the eye at one look, without turning the head to either side ; nor is it a bad plan to determine the limits of the view by placing a frame at a little distance from the desk, and observing accurately what falls within it ; the foreground should never be so tame as to slide insensibly into the middle distance, if it is wished to give strong effect to the landscape ; in such a case the foreground should occupy somewhat less than a third of the canvas, and be principally in shade ; but on the other hand, there should be no very marked pretension about it : a rocky bank, a fallen tree, or a broken wheel or rail will be a convenient object. The foreground ought not to compete in emphasis or attraction with the middle distance or the sky, if it is there that the artist purposes to place the interest of his scene : this would be endeavouring to make two or three pictures

out of one subject, when nature, however abundant in her subjects and their details, never presents us with more than one *picture* at a time; if the landscape, however, is subordinate to the foreground, then this rule must be reversed.

A superabundance of lines in parallel directions, or what artists sometimes term a *lininess*, is bad, and any profusion of angles or other similar and determined forms, is equally offensive to the eye; thus a mountain road, side by side with a mountain stream, offends the sight; there is a stiffness and formality in the effect, when represented on paper, however pleasing it may be in nature: the fault will be better understood by putting an extreme case: a long canal with three or four boats towed along it in succession at equal distances and across the picture, would be disagreeable, however well executed; but an expanded sheet of water, with a single barge in it, is a subject that admits of much interest. Architectural designs are for a similar reason, far from attractive, unless the artist breaks the uniformity by interposing the foliage of a tree, so as to conceal the many angular projections, and interrupt the even level of the horizontal lines.

In the study of trees the pupil's first endeavour should be limited to faithful portraiture: foliage in its rich and massy forms can never be given till the art is acquired of drawing single trees with accuracy: five out of six are content if they can convey a general idea by a confused, blotchy kind of intermixture of light and shadow, with little regard to distinctness of form: it certainly may not be actually necessary to write underneath "this is a tree," but beyond an intelligible intimation that the marks do not mean a donkey or a pig, or a church steeple, such sketches entirely fail of their object. The pupil should com-

mence with copying exactly the trunk and branches of a leafless tree, and proceed by well defining each separate mass of which its full foliage is composed. The shading ought not to be attempted till these outlines are complete.

CHAP. XXVI.

AMUSEMENTS.

“ On s’ amuse si bien ” has been given as the distinctive trait of a wise people : if there is much irony in the description, there is also much truth. Amusement is more intimately allied with the daily business of mankind, than this sagacious world is disposed to admit. Self-maintenance is the first object of man, as a perpetual memento of the curse entailed on creation ; but amusement is only an inferior incentive to activity. Lord Lynedoch has just quitted our busy scene, and it is already matter of history that the brilliant part which he acted in military life, is attributable to the sadness of dejection when left a widower at the sober age of forty ; occupation, to amuse the mind and relieve depression, was indispensable, and to this we are indebted for one of the heroes of our times. The name of Zachary Macaulay is enshrined among the great of our country, though such was his modesty that few but those who knew him personally, are fully aware how richly he deserved the honours of Westminster Abbey, if benevolence, talent, and unremitted devotion to the welfare of his country and mankind, entitle a man to the credit of honest patriotism. Macaulay acknowledged to the writer, when he ventured to reproach his suicidal assiduity, that the amusement of his labours, Herculean as they were,

was essential to his habitual comfort : the gratification of ambition has its charms no doubt, but it is probable that if we could ferret out the secret impulses of our most distinguished public characters, we should find that the amusement of occupation tends more than ambition to induce them to assume the cares and responsibilities of office. To descend from lofty to familiar instances, these pages are the fruit of a similar feeling ; we have written them as the evening relaxation, after days of anxious professional exertion from which they abstract the mind, and compel it, as it were, to pleasant tranquillity.

Amusement, then, is a fit branch of school-room economy ; the homely aphorism

“ All work and no play
Makes Jack a dull boy,”

is more true than poetic ; yet in the art of finding “ play,” where the other sex is to be amused, some little skill is necessary.

All “ mammas ” have an instinctive horror of their girls becoming *romps* : so far as this implies a boisterous, familiar, and therefore vulgar maturity, the antipathy is well founded ; but it is an error to assume that a hoydenish character is the necessary consequence of childish freedom ; premature restraint and caution needlessly early, usually generate the very fault attributed to the opposite extreme : there are cases undoubtedly, in which a girl of even nine or ten cannot prudently be permitted to indulge in the frolic to which juvenile spirits are naturally given ; but these cases are exceptions to the general rule, and a mother should not be too anxious to find her daughter “ an exception : ” it is a common failing ; all parental affection is in favour of a child being “ an exception ; ” “ my Amelia is not a common girl ” is the phrase in every maternal mouth, and a very absurd phrase it com-

monly is. Girls to the age of thirteen may be permitted to indulge at pleasure in play and exercise proportionate to their strength, with as little restraint as their brothers. We would not send them into the cricket-ground, nor initiate them in a game at football, because there is a sociality of intercourse in such plays that is not feminine in its nature; but we would not preclude them from exercise as strong, and as unrestrained, merely because it implied an effort of physical power; nor would we shut them out from the principal games of boys of their own age, who are usually brothers or near relatives, on any principle of precocious prudery, so long as such games are not dangerous or indecorous; if they are, then they are as unfit for the brother as for the sister. We love to see a girl of eleven or twelve trundling a hoop, or running a garden-race, in rivalry with Tom just returned from Eton. We could even mention some of matronly dignity, and who wear their honours with becoming grace, who in earlier life could compete with ourselves in climbing a tree, or leaping over a brook.

It is injurious alike to the moral and the physical health, to be too fastidious on the subject of bodily exercise. We usually see female schools taking their daily exercise in formal couples of two and two, wrapt up in furs and shawls, and drilled into column as rigorously as raw recruits, without even the privilege of occasionally "marching at ease." This is exercise, certainly, in some sense of the term; but not the exercise appropriate to their age, or their furs and shawls would be as great an incumbrance to them as a boy's great coat. Something more than merely moving for an hour or two, is requisite to keep the animal functions in order, and we are bound to recollect that however disposed we may be, in gallantry, to class women with angels, they are in simple fact mere

mortality after all, and as dependent for health on the same physical discipline, as their coarser fellow-creatures of the other sex : it is all very well for the poet to vote them above human infirmity, but the physician must discard all such nonsense : having due regard to the maternal character, it is in some sense, more important to train up young females in a hardy way, so as to secure to them every chance of vigorous constitutions, than to show the same anxiety about boys.

Nor is such constant restraint less prejudicial to the moral tone: grace of body and grace of mind are usually united ; the ease of the one communicates itself to the other, and where the person is marked by freedom of movement, the disposition is generally found to be equally natural and free from affected constraint. The reason is simple. A constant disciplining and artificial moulding of the person, imply an habitual contemplation of personal appearance : " How do I look ? " is a question so constantly self-addressed, that to look as she ought, unconsciously becomes the studied occupation of every hour, and almost every minute : hence the girl is always an actress on the stage : she only moves for effect, and the mind is never let loose to follow its own bent ; it would be using too strong a term to say that girls are thus educated from childhood, into habits of hypocrisy, yet that it is too frequently the result of such personal formality, enjoined from childhood, is apparent from the many instances in which, very soon after marriage, the stiff, inflexible person of the girl, settles down into the careless and even slovenly gait of the married woman : when she is no longer obliged for appearance sake, to lace herself into deformity, to insinuate herself into a drawing-room as if wafted by zephyr, and to tread the floor with the noiseless tenderness of a barefooted pilgrim, she sometimes degenerates into the *opposite* extreme, and bounces all over the house from

the attic story to the basement, as regardless of noise and attire as the landlady of a public-house.

When the girl has attained the age that renders some restraint on the natural buoyancy of animal spirits decorous, dancing is a good substitute for running and jumping, and ought to be encouraged no longer as an accomplishment to be studied, but as an amusement to be habitually practised: it becomes an amusement, as soon as it ceases to be a study, and it is principally because it is a healthy and elegant amusement, that it is worth while to bestow time on the acquisition of it as an accomplishment. In many families, especially in Ireland, a dance is the habitual occupation of an hour every evening, where three or four couple can be formed: there is a beneficial result from the practice, independent of its use as exercise: it collects the family together in cheerfulness at a stated hour, for it is scarcely possible to dance and be sad: it dispels any uncomfortable or morose feeling that has been exhibited during the day, and sends all to bed in mirthful complacency with each other and themselves.

Gardening is another exercise equally congenial to health and hilarity, and so far as it is in the open air, it is preferable to the dance: but in gardening, there must be no flinching from the labour of it: it is not enough to sow a few seeds, and then watch for their appearance, or to hoe a flower-bed and rake off a few dead leaves. In the country, where the opportunity is abundant, the whole superintendence of the shrubbery, flower garden, and conservatory, should be appropriated by the ladies: the appearance of the ornamental garden is no equivocal exponent of the moral power of the female part of the family: it is very rare that either husband or brother will deny the exclusive control of this department, and the gardener himself is only too happy to concede it: but simple superin-

tendence is not enough for exercise. Digging, rolling, wheeling barrows, weeding, watering, and all the manual labour may be practised by young girls with much benefit to themselves, if their tools are proportioned to their strength: never mind dirty shoes, or even blistered hands: gloves will secure the delicacy of the latter, but even if they fail, a rosy cheek and a laughing countenance are more than tenfold compensation: a juvenile face is never half so fair as when suffused with the healthy glow of labour, and smiling amid the dishevelled locks which the morning mist has released from their strict propriety: a pound or two of wholesome mould clinging to each ankle, and an apron soiled with weeds, only set off the cheerful features to advantage.

Riding is an amusement to which girls should be early accustomed, where circumstances allow of the expense: but, though not in direct reference to our subject, we may suggest that great care is required in selecting a horse for the use of females; boys may take their chance, for a fall is nothing to them: but when a woman falls, she is comparatively helpless in the folds of her riding habit, and hence she should only be mounted on horses that are unlikely either to start or stumble, especially while she is only acquiring her seat: when she has become accustomed to the saddle, and familiar with the use of the bit, she may safely venture on animals of more equivocal merit.

When the importance of active amusement, especially within doors, is almost universally admitted, it seems singular that billiards should not be more in use as a game for females who have advanced beyond the skipping-rope and the battledore. It is by no means necessary to provide a full-size table: there is much play and much quiet exercise too, in a table seven feet long, and they are so constructed as to be put by with as little trouble, and in as small a space

as the leaves of a dining table: the price of all such luxuries is unreasonably high, but yet a very good portable table may be purchased for twenty guineas, and this is a sum well expended in reference to the healthy amusement that it affords.

Sedentary amusements are so abundant that it is scarcely necessary to specify them, were it not that many which in maturer life are pursued with delight, are in the age of childhood, the very studies from which they seek relaxation; such as painting, music, fancy work, &c. It is obvious that we cannot resort to such occupations for relief, when the mind is already fatigued with them: and even historical or geographical games are not altogether free from the same objection: dolls are not entirely abandoned as toys till girls become mothers, and have babies of their own to fondle and dress; there is no harm in such play, though too little practical advantage in it, to encourage it beyond a childish age. Where the members of a family are sufficiently numerous to allow of it, quotations from authors that they have read, with the usual stimulants of forfeits and rewards to identify the author, riddles judiciously selected, with similar inducements to exercise the ingenuity, a dramatic recitation of popular scenes from Shakspeare, each child taking a selected part, a mimic trial of a supposed offender, with the formalities of a court of law, and many other similar exercises of cleverness and memory, will supply much evening amusement; but where there are not sufficient numbers to enter on such play with spirit (and without spirit, nothing flags so much as a social game), then draughts or chess will usefully engage the mind, without fatiguing it. The latter game may certainly be played with a skill that not only wearies but exhausts attention; this, however, is so rarely the case with young players, that it forms no serious objection to the game as a juvenile amusement.

A game at whist is a very salutary exercise of memory, and abundantly amusing; but we cannot recommend the introduction of cards, or of any game of chance into the school-room, for it is impossible to fix any limits to the age when a gambling propensity may be acquired; were it not indeed for whist, it might be well asked whether society would have sustained any loss, had the whole mystery of cards remained undiscovered till the Greek Kalends.

We have not included sight-seeing among ordinary amusements, because spectacles, even of the ordinary kind, are not habitually accessible, nor is the excitement of public exhibitions desirable, except on rare occasions; when a course of good behaviour has fairly called for some unusual indulgence, then amusement of this kind is very judicious, if the choice of the entertainment is governed by some instructive motive: very valuable recreation may be found in a way to which we have already alluded, by the exhibition of simple experiments in natural philosophy; it is very important in all cases, however, to regulate indulgences of this character, and in truth of every kind, by due regard to the economy of the family, for nothing is more mischievous than to encourage children in the thirst for gratification which they cannot reasonably expect to enjoy habitually. Amusement for children should be attainable without much trouble or expense, or it will not be regularly provided.

There is an important principle which the governess should always bear in mind in regard to our present subject. Amusement is the occupation of children: relaxation is the duty of adults. From infancy to adolescence therefore, amusement ought gradually to be converted into relaxation, but the gradation should be imperceptibly minute. We must begin by diverting the mind from play, and to do this we make play subservient to instruction; but we must proceed, if

the expression may be allowed, by making instruction subservient to play; at once furnishing the means and creating the zest for it. In the case of females, this is peculiarly true, because self-maintenance is seldom contemplated as their ultimate object. In many instances no doubt, women are highly educated to qualify them to educate others, especially their own children: but in the great majority of instances, the object of female education, so far as accomplishment forms part of it, is to fit them to be the ornaments, the enlivening soul, of their future households.

Acting on this principle, the governess will carefully watch the moment when, in younger pupils, the attention becomes painful; in proportion to their youth she will be more indulgent: a child of six can scarcely be expected to give more than a brief attention to any subject requiring close thought; but if a girl of twelve yawns and lounges after an hour's work, there is just ground to reproach her with idleness; when the painfulness of honest attention is apparent, then let the pupil immediately relax: amusement becomes necessary, and ought not to be postponed. Sometimes girls are nervously unsettled; they cannot fix their attention at all; they twine threads round their fingers; they restlessly shift their feet, or keep time with them, as if they were at a music lesson; their eyes wander round the room, and they open their book at half-a-dozen different places; in a word, they "have got the fidgets." This is a frame of mind not exactly idle, though perhaps springing from idleness; it is an impatience partly nervous, partly constitutional, and not altogether within the compass of self-control. In such a case half an hour's run round the garden is the best resource; it must not be conceded too readily, or too indulgently, for then the pseudo hysterics will become a daily affection: but after careful observation has satisfied

the mind that this restlessness of frame is genuine, it is better to yield to it temporarily, and find in play or strong exercise, a vent for the impatient spirit. When she is a little tired of the exertion, she will return soberly to her work.

Some children are very prone to become *muddled* in the work of repetition; they have reiterated the lines to themselves till memory seems fairly vanquished; the same blunder is committed every time the lesson is said, or if corrected by being repeatedly turned back, then a new error takes its place; and the inconsiderate teacher will set it down to inattention, and perhaps frighten the child by stern reproach. This is a case in which it often happens that a short diversion of the mind will produce the desired effect. Even to rise and walk round the garden without abandoning the book, and making the child proceed with the repetition while walking, will sometimes relieve the ennui of the task and recall the thoughts into the proper channel.

It is only at the age of puberty that amusement should be much curtailed by way of punishment, and even then, only for contumacious idleness; a brief exclusion from amusement is in most cases, the best form of punishment, but by extending it too long, the health and spirits are affected; where however, idleness is habitual, and work systematically neglected or hurried over, the only resource at the age of thirteen or fourteen is, as we have before hinted, confinement to the school till duty is discharged. It will not be necessary to inflict this extreme penalty so often as to endanger bodily health, if when exacted, it is exacted with resolute determination, and a firmness which the pupil perceives is not to be overcome.

CHAPTER XXVII.

THE FINISHING GOVERNESS. ON INSTRUCTION IN RELIGION.

The course which we chalked out for ourselves has now brought us to the most important epoch in the life of a young female; nor is its importance confined to herself; the interests of society are deeply involved in all education, but in no part of it more than in the preparation of young women for their first introduction to their share in social duties. Those who consider that the province of a finishing governess is merely to teach a girl how to fill her seat with grace, or when or with whom she may join in conversation, or how to avoid the solecisms of good-breeding at her first debut in the drawing-room or the saloon, have a miserable conception of the importance of the office.

We now may drop accomplishments and elementary studies; a girl who has reached the age of sixteen ought to have attained such a proficiency as to derive little new instruction in such matters from her governess, and of her own accord to continue her daily practice, without the necessity of having an hourly goad. If she remains deficient at this age, she is not fit to leave the school-room, and may still remain subject to the discipline that we have recommended for it. There are far more serious subjects that properly belong to the finishing governess, and to which her attention may be almost exclusively given. On entering the school-room we expressed our intention of reserving to this age the commencement of a more enlarged system of religious instruction.

Every reflecting mind begins at the age of sixteen to regard the subject of religion with feelings of anxiety; not perhaps often proportioned to its solemn

importance, but as something that demands more than a formal compliance with a ceremonial routine of public and private worship. The rite of confirmation (and we believe that in most dissenting bodies there is some scrutiny analogous to the examination which precedes our rite) being administered at the age of puberty, will necessarily awaken much self-examination if due diligence has been exhibited in preparing the candidate for it. Hence this seems to be the proper period for explaining the vital doctrines of the Church, using that word in its most Catholic acceptance; for in a work like this, intended for popular use, it would not be right to enter upon any field of controverted doctrine or discipline. On some points however, strange as it may sound, all parties are more or less agreed; rigorous and habitual self-examination, humble and sincere repentance for sins of thought no less than sins of action, and a reliance on the atonement of our Saviour as the only ground of acceptance with God, seeking holiness of heart through the influence of the Holy Spirit, are we believe fundamental principles in every form of Protestant faith; and hence to these articles the governess may with propriety direct her pupil's mind without any apprehension of offending the parental feeling.

And how is this to be done? when addressing ourselves to this subject before, we enjoined the importance of avoiding a gloomy tone on religious topics; we do not qualify that injunction when we add that a more serious air should mark our manner in discussing such topics with young people of mature age; a gravity in unison with their solemn bearing becomes the teacher. There need be nothing of austerity, nothing of severe condemnation; but on the other hand, we should be as far removed from levity, *either of look or expression*: it is no light matter to open the inquiring mind into the mysteries of death,

and the awful realities of a future state and present accountability; or even to trace up the venial faults of temper and childish selfishness, to that inward working of passions and sensuality that places them in the class of sinfulness. To introduce a child to view the interior of a prison or a hospital, is a task that requires no inexperienced judgment; but to unfold to him the charnel-house of the human heart in all its vicious wildness, without contaminating him with its impurity, is the most difficult problem in the whole range of youthful education. Yet this must be done to impress the mind deeply with the force of temptation, and the depth of that wickedness which rendered the Atonement necessary to appease the just anger of an offended God. To do it as we ought, we must ourselves be duly impressed with the awful character of the work, and such an impression is far removed from all that partakes of levity.

As the person grows and the mind expands, all faults assume a graver character; they are of less frequent occurrence visibly, for a sense of shame restrains their outward indulgence; but when they do appear, they assume a more determinate form. This will give the governess an opportunity of drawing her first lessons from the conduct of the pupil herself; of opening her eyes to the perversity or the obduracy of her own heart; of unravelling those self-delusive arts by which she endeavours to cheat her own conscience. To convey such a lesson with more effect, she should be allowed the cherished privilege of self-vindication to its full extent; give her every latitude of excuse, till she has exhausted ingenuity, and betray no impatience to interrupt, no anxiety to be heard in reply; but when she has said all that she can say, by way of excuse, then claim your turn, not to answer, but to teach: show up the fallacy, perhaps even the *intentional* deceit of her self-exculpation; trace it to its

source in pride, resentment, jealousy, or appetite ; fear not to probe the ulcer to its depth, and make her offence, her depravity, if it is so bad as to deserve the name, apparent to herself, and then illustrate the dreadful extremity to which habitual indulgence of such passion leads by some instance from scriptural history. But all this painful duty must be discharged with gentleness and tenderness, without abating one iota of firmness : there is nothing so mortifying or so irritating as to rip open a faulty conduct to its core ; but without doing so, it is as hopeless to effect a cure, as for the surgeon who conceals a deep-seated wound by closing the external orifice ; the same delicacy and decision are required of both operators.

Simultaneously with this occasional discipline, the pupil may now be more freely admitted into the perusal of the narratives of the Old Testament, and the doctrinal books of the Apostles ; but a study of the evidences of Christianity, whether of Paley or any other author, should accompany the perusal. A question was put to us by a boy, since we corrected the first proof of this sheet, that shows the value of such reading ; " Where are the originals of the Apostolic writings ? " A difficult question to answer satisfactorily ! Exactly in proportion as the understanding becomes occupied with the mysteries of Holy Writ, the proofs of its authenticity and inspiration should be accumulated. Nothing conduces more to a sceptical frame of mind than to begin with mysteries, and abstrusities of doctrine, before the faith has been supported by the multiplicity of evidence with which sound learning has enabled us to sustain it. To preach to a young child about the evidences of Christianity is unwise, for to speak of evidence implies that there is room for doubt, and a child should remain, as long as possible, under the innocent persuasion that doubt on such subjects never had an ex-

istence; but when the intelligence is ripening, it will at times feel at a loss to reconcile the free agency of man with the omnipotence and omniscience of his Creator, or the eternal duration of punishment with the merciful attributes of a paternal judge. One doubt leads to another, and the seeds of infidelity are sown with profusion before good fruit is planted. This may be prevented by an early study of evidence, and even by some measure of critical inquiry into the value of it. We know few modern books more interesting, as well as more satisfactory on this subject, than Keith on the Prophecies.

Church history should also now begin to form a part of daily, or, at least, periodical reading. Milner's is of course the standard work, but it is too voluminous for a commencement of ecclesiastical study. We would in preference recommend a somewhat similar course to that which we have advised in other history; to take up detached and interesting portions before plunging into the profound decrees of councils and conclaves. Dr. Burton's History of the Church for the three first centuries, Professor J. J. Blunt's Sketch of the Reform in England, and the History of the Reformation, may with propriety be adopted as a convenient introduction to more systematic researches; and though it is not a shelf on which such information may be generally found, we may add that within the last two or three years some most admirable papers on isolated subjects of ecclesiastical history have appeared in the Edinburgh Review; their author is too well known for his piety, as well as his distinguished literary and public talent, to render necessary any attestation of their value.

Yet while we thus enforce the expediency of a system of religious instruction far more severe than is usually adopted, we deprecate all that ostentatious *pedantry of piety* which some very good people in

modern times appear to think inseparable from sincerity, and which too many of their daughters seem to imagine an admirable substitute for the reality. There are many mothers who are content to have their daughters taught the catechism and the thirty-nine articles by rote, and having taken them beautifully arrayed, with orthodox certificates of preparation, to be confirmed at the altar, are there very willing to leave the matter: they must go to church every Sunday, perhaps twice, if the weather is fine. They must also say their prayers every night, and read a chapter every day, as well as a sermon upon Sunday. If after this discipline they are not "religious good girls, how can I help it?" To this very scanty allowance other parents will add a little more, and insist on the sacrament being taken three or four times a-year, with little regard to the frame of mind, provided the "Preparation" has been duly read over the same morning; a pastoral visit is not entirely denied to their minister, and its fruits are displayed in working for him a pair of slippers, or some fancy articles for the benefit of his charity school. These are "very good sort of people," for they go as far as they dare venture, without incurring the odious appellation of saints and methodists. It is certainly not here that we shall fall in with that pedantry of piety which we condemn. The next class court to a certain degree, admission among the select: their daughters go to no balls, frequent no assemblies, repudiate races and theatres, and very gracefully assist in fancy sales, charity bazaars, and religious meetings, where "interesting" speakers exhibit on the platform: nor will they eschew even a concert, provided the music is sacred and the performance at Exeter Hall. "And is not this being religious?" Alas! we know too many of them not to be well aware that their tables are covered with novels, though cards are excluded;

their pianos thrill with the music of the opera; and when the church is distant, the Sunday morning is generally ushered in with a headache, and Sunday evening prematurely closed with an hour's extra sleep on the sofa, because it is "a day of rest." It is irksome to see the inconsistency between such outward pretensions, and the lazy, lounging indifference of the domestic life. But we must proceed to other cases more deserving of our notice, because there is much honesty of purpose, and much sincerity of heart, mixed up with base alloy; with these mothers it is really an object of deep interest to bring forward their children in the strait and narrow path which is found by few: but they mistake the approach to it: they begin with making devotion both public and private, matter of compulsion; manners, dress, occupation, and even amusement, must all be subdued to an austere subserviency to religious appearances. Cards, dancing, and singing, excepting sacred melodies, are of course excluded; not only novels and plays but even poetry unless devotional, is absolutely proscribed; religious meetings strictly so called, are permissible; and every Wednesday or Thursday evening, a sermon by some Evangelical preacher not only may, but must be attended. Society, unless with a few "excellent" or "promising young men," is tabooed. Working for charities is allowable, but it is not within the exception to attend the sales, and even the bonds of consanguinity are broken should uncle, cousin, or nephew, happen to be a man "tainted with the world." Yet though there is absurdity, there is no insincerity; it is really believed that all this rigour of domestic discipline is essential to avoid temptation, and is an acceptable sacrifice of inclination. In some very few instances this anchorite principle partially succeeds: for it has no doubt the salutary effect of keeping the thoughts always intent on the

paramount importance of "practical piety;" yet at the risk of being deemed incorrigible sinners, we express our conviction that the tendency of it is to alienate the youthful mind from true religion, and to induce an affected and even hypocritical parade, fatal to its influence, as well as opposed to its cheerful character. Where gaiety is allowed to settle into dissipation, or habitual frivolity, no doubt it is at variance with all improvement, whether moral or religious; but to debar the child from all pursuits that enliven or excite, lest the excess of animation should lead to folly, or the excitement seek a vicious aid, seems as absurd as to forbid the taste of wine, lest perchance intoxication should at some time spring from excess, or brandy become habitually substituted for sherry.

We have added a little force to the lines with which we before sketched these maternal characters, that we may the more distinctly explain the position of the governess who finds herself unexpectedly engaged to a lady of either class; as respects the last, it is very unlikely that she will ever find herself required or even permitted to interfere, however remotely, in the religious instruction of the children: the same intensity of anxiety which leads to the rigorous discipline we have been describing, generates the natural but bigoted opinion, that all the world is in error but themselves, and in fatal error. "Judge not, that ye be not judged," is the last command in the Bible which Christians of this class, however sincere, learn to obey: their friends, their relatives, may all have "strong impressions," their hearts may be "touched," there may be "hope for them, through infinite mercy," and this is the very extent of their liberality or their charity; they are "not spiritually minded," and till *this* is attained, they are voted to be still "in the jaws of perdition;" the governess may be "a very worthy

young person," but she cannot hope however high her recommendation, to meet with a more favourable measure of confidence than those who stand in the nearest relations, and hence her school-room duties will be confined to the business of a polishing duenna. But in the other three classes she will not only be trusted with religious instruction, but be expected to discharge the whole duty; "mamma" will (privately) confess that she does not "clearly understand such matters;" she views religion altogether as a sort of Greek or Hebrew study, in which "young women were not instructed as they ought to be when she was young," and the governess is expected to undertake the department as much as a matter of course, as the postmaster undertakes to correct attitude. In such cases, the governess is truly the mother's delegate: but she must exercise her delegated powers in obedience to her own conscience, not to the whims of a weak and fashionable parent.

"Rational piety," of which we hear so much by journalists and novelists who have no piety at all, is not the sort of piety to which her efforts should be directed: if the phrase means anything more than that worldly decorum on religious matters which all men affect who wish to be thought respectable, it can only mean a state both of faith and practice which offends nobody, because it amounts to nothing which the conscience of another can reproach as a tacit condemnation of himself; our reason is given to us to inquire into that which may sustain our faith, but not to control it: we have fairly admitted that as years advance, the understanding must be more and more called upon in aid of our creed; but we utterly deny that our creed is to be made subordinate to our understanding; or that the impulse of piety is to be confined in its operation strictly within the cold limits of rational conviction. Few great things are accom-

plished in this world by the exertion of reason alone; enthusiasm must have its share. When the Reform Bill was in agitation, enthusiasm was universally carried almost to the extent of madness. All classes, all writers, vied for pre-eminence in unreasonable agitation: when the abolition of negro slavery was demanded, a sort of eleuthero-mania seemed to pervade the nation; we recollect that a gentleman was denounced in the House of Commons for insanity, in having advocated with warmth at Exeter Hall a collateral measure, which within eight-and-forty hours was carried triumphantly through the house itself. And why is piety to be debarred its share in that ardour which experience tells us, is called into play in causes of infinitely minor interest to the cause of God himself? The inculcation of "rational piety" is not the duty of the governess who is entrusted with the religious instruction of her pupils. But it does not follow that irrationality should be the aim: whatever we have before said in our chapter on the importance of self-command, is as applicable to right as to wrong feeling.

There is sentiment as well as conviction in religion; we mean "sentiment" in its favourable and true sense; a feeling of the heart; an innate tendency of the affections: and this sentiment should be encouraged and drawn out in religious education; it should be made the foundation of that piety of which the reason approves, and true piety cannot exist without it; but this feeling may be deep, permanent, and constant, and yet the expression and display of it may be chastened by the same good taste that restrains every well-bred person from thrusting his public or professional opinions, unasked, on every circle where he has the *entrée*. A politician does not give notice at each pause in conversation "Oyez, oyez, I am a *Tory*," nor a military man fill up the chasm of table *talk* with "I wish you all to understand that I am a

soldier." Such pedantry is voted essentially vulgar ; and so it is where an uncalled-for and ostentatious avowal of pious feeling is made. The minister of God is in duty bound to avail himself of every opportunity of saying " a word in season," but the same privilege is not accorded to his flock, either by the conversational decorum of society or by the authority of scripture. A retired profession of religion is not only graceful but essential in a female ; not that retreating which argues timidity or shame ; these are inconsistent with sincerity ; but that humble modesty which shrinks from calling the world to witness the fervour of closet devotion, and the conscientiousness of a submissive faith.

In accordance with this view the governess should rather deprecate than encourage that morbid sensibility of conscience which is prone to condemn as dangerous and seducing, things in themselves innocent, but which bigotry has unscrupulously stigmatized as "unclean." Dancing and card-playing will conveniently illustrate our meaning. Card-playing is as idle and absurd a mode of wasting time, as ingenuity could have invented ; it teaches nothing and it leads to nothing, except occasionally to the pernicious vice of gambling ; in this respect it is worse than any other frivolous pursuit ; yet even cards may amuse a childish or an insipid circle, whom otherwise it would be so difficult to entertain that it would be self-martyrdom to invite them ; the whimsical turns and blunders of a rubber may cause many a cheerful laugh, and even elicit much dexterity of address : if society requires that an occasional hour of idleness shall be given to mutual entertainment, cards may be as innocuous as any other evening lounge ; at all events if others think so, and others whose moral respectability does not preclude our being their visitors or their hosts, why are we to parade our superior conscien-

tiousness for their reproach, or to call their intellectual food "common and unclean?" And so it is of dancing. It may be made the means of corrupting excitement, and very often is converted into a scene of silly coquetry, and unmeaning flirtation; but can it be supposed that opportunities of stimulating the debasing passions, or of playing the coquette, are not found with equal facility where dancing is excluded from the category of domestic amusement? or are we warranted in affixing a stigma to an exercise which our friends deem healthy and cheerful, and peculiarly appropriate to the young, because in our own persons we may be sensitive to temptations from it, which the innocence of others cannot understand? the fault is in ourselves not in the pursuit, and where we are conscious of danger, we may depend on it that our vigilance is more required by the irregular vagaries of the heart, than by the graceful agility of the person. There is a prudery in such matters no less than in lighter affairs, and it springs from the same source, a consciousness of weakness, which must be guarded from assault by barricades erected for the occasion; and, to pursue the metaphor, we may add that if the citadel were strong, such extraordinary labour would be unnecessary to guard the outworks.

And yet the conscience must be protected: it is too open to deceit to run any risk of aiding its self-delusion: a fastidious delicacy that savours of uncharitableness may be corrected without deadening its feeling on points where self only is concerned: occasions will arise where a young woman of a self-thinking habit, will doubt the propriety of compliance with some of the domestic customs: if her non-compliance involves open disrespect to parents, the propriety of her refusal may be doubted; yet even this circumstance is not decisive: it is painful indeed, when a *child* is compelled to say, even inferentially, to a

parent, "My conscience will not allow me to obey your wishes," and happily such cases are rare; but we can conceive such cases, and when they do occur, extreme tact is required in the governing casuist to guide her disciple properly. We have heard of an instance of a young lady declining to appear at a Sunday dinner party in her father's house. It is impossible to say that she was wrong, if the refusal proceeded from conscience; on the contrary it was perfectly right, and even meritorious: but it might be wrong in the manner and temper which accompanied it; when such peculiar cases occur, the governess can do no more than honestly scrutinize into the sincerity of the avowed repugnance, and the degree of self-denial involved in the refusal, is no unfair test of sincerity; if the objection is sincere, freedom of conscience is a right of which none, however young, may be defrauded; on the contrary, they are to be supported in the assertion of it; but then it must be asserted with humility and respect, as well as firmness.

Consistency is justly felt to be so essential to the truth of religious profession, that it forms the stumbling-block of many young people who are, from their inexperienced years, more sincere than judicious; a sensible governess will exert herself to induce her pupil to appeal to her in all difficulties of the kind; it is hardly necessary to observe that consistency can only be secured by acting on fixed principles: but principles are rarely fixed in youth, and religious principles are not very often acquired with any "fixity of tenure," even in advanced life; it becomes important therefore, to examine closely into the circumstances of every dilemma in which youth honestly feels at a loss; to encourage affected scruples of conscience is most dangerous, as well as most absurd: but if a difficulty on the score of consistency

really does arise, a frank avowal of the nature of the difficulty is sure to lead to the solution of it on some principle of conduct that has been already explained, though it may be forgotten, or may perhaps be concealed from conscience by an opposing inclination: if objection is pertinaciously raised after the application of the desiderated principle is made manifest, we may safely conclude that the struggle is no conflict of conscientious doubts, but exists only between duty and inclination, and then we know how to deal with it.

A critical and captious review of a sermon is a fault into which all religious people are too prone to fall: young people more especially give into this habit, partly to show their attention, and yet more to display their improving interest: the custom which prevails in many families, not over remarkable for their severity of discipline in other points, of making their children take notes of sermons, is radically bad. A subsequent conversational examination of them is desirable, and according to their age, this may be extended to an outline of the argument; but all note-taking, whether in church or afterwards, is injudicious: in church it soon resolves itself into a mechanical habit, decidedly adverse to useful impression: after church it becomes a mere school task, which the girl does not consider the less a *bore* because it is exacted on Sunday. But on the other hand a puerile criticism on what they have heard, generally argues a conceit which ought to be rebuked: a preacher may be very dull, very prosy and tedious, or very obscure in his discourse; but defective as too many are in their oratory, it would be difficult for any candid hearer however acute, to say that he returned from his church and had heard nothing from the pulpit to profit or encourage him. It requires much knowledge as well as attention, to justify unfriendly criticism of a *written* composition from the pulpit; but were its

deficiencies apparent even to the penetration of a child, the reverence due to the pastoral relation must be maintained, and censure should be checked as soon as the lips are opened to utter it.

The occupation of a Sunday is a theme on which opinion varies so much that we abstain, purposely, from offering any suggestions even to her whom we are advising. The broad and obvious principle is that it should be devoted to such religious duties and self-improvement as are fairly consistent with rest and cheerfulness; but while all admit this definition of the duty, and all include public and private worship as a part of it, the accompanying condition of cheerful rest is construed so largely by some and so narrowly by others, that it is difficult to find any other common point of union. Many young ladies, especially in the country, devote no small portion of the day to Sunday-schools and charitable visits; nor can it be doubted that such a disposition of their time, if systematically so employed, is a most appropriate occupation; if not systematically employed, then it is little more than a relief to idleness, and rather mischievous than otherwise in disappointing the efforts of their poor children.

There are others who spend hour after hour in reading the Bible or published sermons: but the attention cannot be forced to the perusal of any book beyond a certain time, and if it is, it becomes laborious and painful, and is therefore opposed to that rest which is enjoined no less to the mind than the body; how very laborious it often is, may be seen by the yawning and listlessness that cannot be suppressed after some half-dozen chapters have been finished.

Nor is it seldom that we are reminded how little it is after all, to devote only a seventh portion of our time to the solemn duty of self-examination and in-

struction; and how pious people never find any Sunday too long for the edification of their souls and communion with God in their secret devotions: to such admonition we can give no answer, because it is self-condemnation to acknowledge how sincerely we envy those who enjoy this blessing of abstracted meditation for many hours at a stretch; yet we do not feel altogether so convinced of the soundness, to say nothing of the practicability of such a habit, as to commend it to the young by way of enhancing what ought to be the charm of religion, its cheering tendency. We must leave the whole matter to the conscientious judgment of the governess herself, having due regard to the characters and dispositions of her pupils; but we may venture to observe, that any system which combines tranquil and chastised cheerfulness with rest and public worship, cannot be very far erroneous.

We know of religion that "her ways are ways of pleasantness, and all her paths are peace;" the peace is found in obeying the suggestions of a well-instructed conscience; the pleasantness in that cheerfulness which springs from entire resignation and submission to the will of God. A sweet child of six years of age, who always was the merriest of a merry nursery, said to her mamma a few days before her death, and while in the enjoyment of perfect health, "I love you, Mamma, and Papa, and my brothers and sisters (naming them), and Flora (a favourite spaniel), and every body and every thing." It was said spontaneously, in the exuberance of cheerful spirits; her mother asked her why? "Because God loves them all." It was a touching commentary on the words of Mrs. Elizabeth Carter, "Remember that the greatest honour you can pay to the Author of your being is by such a cheerful behaviour as discovers a *mind* satisfied with His dispensations."

Where this frame of mind is habitually cultivated, the happy possessor will be at no loss how to find Sunday occupation in orthodox accordance with the fourth commandment, without perplexing herself too much with the scruples and casuistry of her neighbours.

CHAP. XXVIII.

THE FINISHING GOVERNESS—MORAL INSTRUCTION.

We are so convinced that religious principle is the only sure foundation for every feminine excellence, that we have dwelt longer on the subject than quite consists with the character of our pages. We have had a considerable intercourse with all classes, for many years, and the result is an honest conviction, that all that in women is really amiable, and at the same time permanent, is based on the lowly feeling which true piety alone can inspire.

But though a good foundation is secured, it remains to erect the superstructure, and it is in this part of his work that the skill and taste of the architect are most conspicuous. There are few points on which, abstractedly, all people are so well agreed, as that the great object of female education is to make good wives and good mothers: nor yet do we want some eccentric experience to prove to us that men cannot, themselves, educate women for wives, even according to their own beau ideal of excellence: this is an operation peculiarly feminine, and the method of performing it successfully ought to be the grand object of ambition to the governess; the maternal errors, whether proceeding from weakness, from ignorance, or from temper, have already been the subject of considerable

attention ; and though we have enlarged upon them more in reference to the governess than to her pupil, it is needless to revert to them : to expose such infirmities is sufficient ; and to avoid them, that moral and religious system of instructive discipline which has been recommended, seems to supply the most certain means. But as we promised to our readers, when in adverting to maternal foibles, we incidentally touched upon the essentiality of gentleness and amiability as elements in the character of a good wife and a good mother, that we would give a more practical chapter on the subject, we will now redeem that promise.

A woman may be very moral, very religious, and even a very sensible as well as affectionate parent, and still a most unhappy, and unhappy-making, wife. There is no incongruity in the characters. Marriage is, even when solemnized by sacred rites, no more than a moral partnership, and practically assumes many of the traits of commercial alliance ; but there is one circumstance about it that is peculiar to itself ; it is always a partnership where the parties are of unequal power and unequal social importance : the woman may be better born, better instructed, have more talent and be more wealthy, but still, in relation to the husband, she is inferior ; and it is in this inferiority, always theoretically existing, and very often practically enforced, that conjugal dissension often finds its source. Women are not educated to acknowledge and to submit to it, and cheerful submissiveness of heart is wanting. The word "obey" was not introduced by the wise and pious authors of our liturgy as a mere formality ; nor did it intend only that compliance with an order that is expected from a servant, or even a domesticated animal. By "obedience" in the conjugal relation, is meant a tranquil, unostentatious, and good-humoured as well as affectionate conformity

to the husband's habits, wishes, disposition, necessities, and even caprices, in all that does not trench upon the far more essential duty which woman, equally with man, owes to her Creator. Before marriage, and in some few instances long after it, variance, even in opinion, is thought by both parties to be a moral impossibility. Love seems to preclude all risk of dissension, however trifling; yet dissension will creep in; at first it is on some insignificant domestic matter; then it involves some family arrangement, and becomes more serious; dislike or distrust of the husband's or wife's acquaintance, raises dissatisfaction to the pitch of anger; and when such squabbles frequently occur, domestic discord is the rule, peace the exception; outward decorum is maintained for credit's sake, but to compensate for this painful effort, acrimony is privately displayed with double bitterness. It only wants the aid of jealousy to turn love into hatred, and when the way is so well prepared, jealousy is not slow in making its approach. Unless a man is more coarse, and selfish, and tyrannical, than is usually found to be the case in the well-educated classes, the first fault may always be considered to be the absence of *cheerful* submissiveness in the wife.

Nor can we be surprised at this, for girls are rarely educated to be wives: on the contrary, in ninety-nine instances out of a hundred they are taught to look forward to marriage as a state of independence, not merely in a pecuniary but in a moral sense. "Govern your husband, and you may act as you please," is the acknowledged maxim of the worldly mother; some very few mothers may wisely add as a matter of prudence, "govern him by affection;" but to govern at all events is the injunction, and bad temper is the sceptre by which the despotism is asserted. Gallantry, we repeat, is foreign to our design; we must speak the truth however unpalatable or ungracious it may be;

and in the conscientious discharge of this duty, we have no alternative but to declare the opinion that most women are practically though not avowedly, brought up to disregard the obedience of a wife, and to consider themselves released by marriage from every domestic obligation except the paramount duty of fidelity.

A more fatal error cannot be committed by those who have the happiness of a daughter at heart; happiness is rarely found by women except in a state of dependence, and under affectionate control. If this hypothesis is correct, that course of education by which all reference to love and marriage is systematically excluded as indecorous, and incompatible with the modest purity of early years, must be injudicious: how is a young female, married perhaps at nineteen or twenty, to appreciate either the dangers or the difficulties of the connubial state, if a false delicacy has hitherto refrained from explaining them, except by unmeaning generalities? is she to be left to acquire this all-important practical knowledge from novels clandestinely obtained, and unwisely studied? or to seek it in the yet more equivocal tuition of nursery maids or knowing companions? or is she to take her chance, and court instruction from the man whose household she undertakes to manage, and whose parties she ought to adorn? A fact was recently mentioned to us, on authority we have no reason to doubt, which, if true, abundantly proves that such superlative precaution on the side of delicacy is practically absurd: a young lady, recently let loose on the world from a distinguished boarding-school, honestly confessed that there was not a girl among them, above the age of fifteen, who had not acquired the marriage service by heart.

"So we must teach our pupils to love, honour, and obey!!!" yes, and unless you can prove that the human heart is more docile than the human fingers,

a discovery compared with which that of alchemy or the longitude is nothing, you will find it the most difficult subject in the whole cycle of education. The ingenious author of the little tract entitled "Woman," has handled this topic well, though slightly : we were discussing her views lately in conversation with a lady, gifted with far more than the ordinary share of attraction, and yet more of the manly quality of good sense, when she exclaimed with a *naïveté* extremely amusing, unconscious of the implied confession, "Teach a girl to love ! much better teach her to let it alone !" Yet it is certainly true that "to love" in the proper, or so to speak, in the conjugal sense, is not instinctive but an art, or rather a science of very complicated character.

But such love cannot exist without that kind of obedience to which we have adverted ; it is expedient therefore to reverse the order of the words in the few remarks that our space allows us to offer.

We fear that we shall be considered chargeable with vain repetition in the following sketch of the moral qualities essential to the due discharge of a wife's conjugal duty, after having in some measure anticipated the subject in our chapter on self-command ; we have no wish to be suspected of dwelling with ill-natured satisfaction on the exposure of female faults, but consistently with the plan of our work, we cannot avoid entering more minutely upon that system on which we think education, with a view to marriage, ought to be conducted. In our previous remarks we were adverting only to the importance of self-command, a quality not less important to the governess than the wife ; if we then illustrated the evils following its absence, by instances drawn from married life, it was only because unmarried life rarely affords such illustrations ; not that the angry disposition is wanting, but because matrimonial ambition conceals though it

does not reform it. We then had in view to enforce the value of a specific quality ; our present object is to insist on other qualities essential to the existence of conjugal affection.

It is highly improbable that the undutiful child, or disobedient pupil, will ever prove a submissive wife ; but at the age of sixteen, obedience can only be enforced by reference to more enlarged motives than we appeal to in the nursery or school-room, especially if the habit is now to be first introduced. Hence young women should be early impressed with the fact, that the female life is from first to last a state of domestic submission ; to parents while they continue single, to the husband after marriage. Their brothers soon emerge from college into the world and its multiplied affairs ; here they form relations, and become entangled in duties that compel them to the exercise of an independent judgment ; but the paternal home as we have elsewhere observed, remains the scene of all female duty and occupation till marriage gives another ; and even then no essential change takes place ; the wife commands the servants, but they are not *her* servants ; she superintends the domestic expenditure, but within limits that another prescribes ; she invites and entertains friends, but her selection of them is controlled by another's taste ; even relatives, even parents, are only admissible within her doors by consent ; and at a day's notice she may find herself removed by a husband's pleasure to a domicile at the antipodes. Such are the conditions, however rarely asserted in ordinary life, on which every woman holds connubial existence ; nor is it a merely theoretical subordination ; the practice may be more or less modified by circumstances ; wealth may be abundant, and render economical restraint unnecessary ; the husband may be absorbed in public, professional, or literary pursuits, and thus be reduced to the necessity of declining

all share in domestic rule; and not unfrequently his natural pliability of disposition and indolence of mind may induce him to reverse his proper position, and become submissive where he ought to command. If the daughter has been accustomed to see her father's domestic authority reduced in any of these ways to a nominal power, she is not likely to form any correct estimate of her own conjugal position, unless she is distinctly and frequently taught to consider the relation with a sobriety far removed from all sentiment and romance.

When thus considered, it seems impossible to deny that both in a legal and moral sense it is a relation of dependent submission, beyond any other that is recognised in a free country: can this be a truth too early impressed on the female mind? or is it possible to begin too soon in inculcating an habitual submissiveness of temper, that may qualify for more irksome restraint as life advances?

We have already explained, and may again advert to the nature of that submissiveness which decorum exacts from the governess; whether in the governess or the wife, the temper required is the same, though the motive and even the form in which it is displayed varies considerably.

But though we may thus begin with urging the necessity of submissiveness, we may with propriety also enforce the gracefulness of it: boys and girls generally exhibit the opposite temper, from a false pride which tells them there is a spirit in resistance; a precocity of manhood or womanhood, that indicates a high tone of character: "Am I always to be kept in leading-strings?" is a question asked with equal frequency by both sexes: the period of emancipation in the case of young men must sooner or later arrive, and is usually retarded exactly in proportion as it is prematurely coveted; but in girls it can never arrive.

unless they live and die in celibacy ; now it does not require much logic to prove that self-adaptation to our lot in life is invariably pleasing, because it is invariably becoming. Next to his gallantry, there is no quality in a military man that is thought more ornamental as well as useful, than prompt obedience to orders, even against his better judgment ; the *esprit de corps* is to obey, and in women for a very similar reason, habitual submission is adorning ; it evinces a prevailing consciousness of her sex and its peculiar duties ; it carries with it the same charm as modesty of dress, for it is a trait of a mild and modest disposition ; but, like the dress, it must be worn unaffectedly, and sit naturally on the wearer ; if the dress is put on for the occasion, if hunted out from the recesses of a wardrobe, to tell with effect on some starched maiden aunt from whom there are " expectations," or to captivate some fastidious youth, whose " expectations" have been already realized, the awkward incongruity of the gait and manners will " spoil all," and the modest costume loses its charm : the moral dress is not less dependent for its effect on the ease with which it fits, but ease, whether of person or deportment, can only be attained by habit.

If yet another inducement is required, it may be found in the obvious tendency of this valuable quality to generate cheerfulness : wherever serious responsibility exists there can be little serenity of mind, unless every step of moment has been taken with reference to this responsibility ; hence we rarely observe that men involved in the conduct of weighty affairs are habitually cheerful ; but where systematic obedience is the *only* duty, all further responsibility ceases ; it is only when the system is interrupted that responsibility begins ; and with responsibility comes anxiety : the child is never unhappy that always obeys a parent or a tutor ; the servant who is guided im-

plicitly by the just commands of his employer, does not often betray discontent or dejection; but both the servant and the child exhibit unhappiness when conscious of disobedience to a known command, and particularly where the disobedience is not limited to a casual deviation from expected duty: then concealment is practised; deceit is called into aid of concealment, and from that moment depression usurps the place of wonted cheerfulness, and the features themselves settle into an expression of care, if not distress. The same cause will always produce the same effect, whether in physics or morals: a wife, habitually regardless of the avowed wishes of her husband, will fall into the same oppressive feeling of conscious offence; nor will the familiarity of their domestic intercourse diminish the irksomeness of the feeling, for when that intercourse is once accompanied with concealment, it soon ceases to be familiar, or even friendly. Where the duty is to obey, prompt and accustomed obedience is the only specific for low spirits, the only amulet by which a cheerful temper can be preserved.

These are principles by which the doctrine of conjugal submissiveness may be made palatable, but the governess must exert herself to make it practical also. It will be apparent that we intend by the term a something much beyond doing this, that, or the other thing, when desired; this is obedience certainly, as we have observed in our chapter on self-command, but it is no more than the obedience of a slave: we mean that disposition which will not only comply with specific orders, but studiously conform to the spirit, the inclination, the *unexpressed* desires of the party from whom the orders proceed, and find its own pleasure in the effort. It is not a very easy matter to detect a refractory spirit where there is no actual and open disregard of duty; and it is not often that such open

contumacy is exhibited at sixteen; but an attentive observation of the manner in which duty is performed will enable us to perceive how far the heart is engaged in the performance. The readiness with which a girl practises those accomplishments which she knows to be favourites with her parents or brothers; the disposition to oblige them by the cheerful and spontaneous abandonment of her own amusement, her fancy-work, or her letter-writing, that she may cheer them with a song or a duet, the good-humoured surrender of her own pleasure or comfort to theirs, and the many little attentions which female quickness discovers intuitively, to be grateful to others, though often involving much inconvenience to self, are all evidences that the heart dictates the conduct: when the same anxiety to please is shown in forbearing as in doing, in avoiding everything that is conceived to be opposed to the taste or the inclination of the parent, though never actually prohibited in terms, we are entitled to infer that self has been chastised into submissiveness, and that pleasure is experienced in the discipline. If these circumstances will guide us to the existence of the desiderated quality, so will the absence of them assure us that obedience is only superficial and constrained. It is far more difficult to exhibit this submissive temper in trifles of daily occurrence than in the important but casual trials of domestic life. It is part of the human character to brace itself up for great emergencies, while it allows petty annoyances to irritate. It is in trivial matters, therefore, that the governess should be most vigilant for indications of an unyielding spirit—disappointment in an excursion of pleasure, the postponement of a promised visit, the derangement of the plans for the day or the vacation, the enforced tranquillity of a sick room, and similar *desagremens* that occur in every family, will supply ample opportunities for judging of

the sincerity of a submission that is not spontaneous; if in such cases the submission is not good-humoured, the victory is not achieved, and self remains to be subdued. Perhaps in no case is the distinction between constrained and cheerful submission more broadly drawn, than where some expensive gratification is withheld for reasons of economy; as where a master in some favourite pursuit is denied, or a new instrument, or a more fashionable equipment of the wardrobe, the contest being strictly one between the inclination of the child and the pocket of the parent, is sure to elicit genuine feeling, whether good or bad, and it is precisely in matters of this description that cheerful submissiveness is most requisite, and most likely to be exacted in the conjugal relation.

Every instance of marked deficiency should be the occasion of marked reproof and renewed admonition; the day of punishment, at least for failings of this class, has gone by at sixteen, and therefore admonition in the nature of censure, necessarily becomes more frequent, but it should be conveyed in the form of appeal to better feelings.

The husband is not only to be obeyed, but to be "honoured;" this injunction seems not only more difficult, but in many instances unreasonable: for how can we honour those who fail in commanding esteem? this very difficulty proves that by the honour which a wife is required to yield to a husband, something more is intended than the respectful deference which we naturally render to personal rank or celebrity: that cheerful submissiveness which we have described is perhaps the most appropriate honour that a wife can yield, but more even than this, is reasonably to be expected from her: her husband's failings, his eccentricities, his very absurdities ought to be respected: not in slavish fear; far less in criminal connivance, where folly is indulged till it becomes culpable excess.

but in that affectionate feeling which will suggest palliations of what she cannot approve, and remain silent when she dare not admire: that will delight in dwelling upon amiable points, and in drawing them out to the most advantage, especially before friends, servants, or children. It is not often that well-educated women are so wanting in good taste as to censure or ridicule their husbands to strangers: but to members of their own family, even to their own children, they too frequently open their minds without regard even to decency. "Your papa is very kind to you, my dear; I wish he were as kind to me. I cannot get twenty pounds from him, or twenty shillings either, were it to save my life," is no uncommon expression of jealousy in congratulating a daughter on a birthday gift. "How can you talk in that silly way, Tom? you'll grow up as great a fool as your father!" And if the heir-apparent is thereupon provoked, and by way of safely expressing his anger, cloaks it under filial duty, "I have no wish to be a wiser man," then mamma will burst out into a fractious fit of crying; "Leave the room directly; you all treat me with contempt, and follow your father's example; but I'll not put up with it from my children at all events: leave the room, sir." And we may even witness the indecorous scene of an attempted expulsion of the gawky youth by force of arms! When the tragi-comic farce is over, the carriage is ordered: the order is unexpected, and John is not ready. The bell rings ten times in a quarter of an hour; "I *will* be obeyed, sir, in my own house." John excuses himself for want of notice, and he in turn comes in for his share; "Don't answer me, sir, or you leave the house directly, let your master say what he will;" and finally "Madame" arrives at a brother's or sister's, vents her indignation in hysterical sobs, and extorts sisterly sympathy in the devout "wish that her brute of a hus-

band and his unmannerly cubs were all at Jericho together;" we once heard the pious wish carried even a step further! This is *not* honouring a husband!

"Pooh! nonsense! these things do not occur in decent life; it is altogether a coloured and exaggerated picture." We advisedly reply that they are of frequent occurrence, though carefully suppressed by writers, unless in comedy or farce, because like some preachers, they are too well bred to "mention the devil to ears polite." There is too much of that sickly squeamishness abroad that fears to disclose the mortifying fact, that the vulgar excesses of female temper are not confined to the cap-pulling regions of St. Giles's; nor is it unbecoming in youth, and especially in young women, to be a little incredulous of the possibility of their ever degenerating into such performers on the stage of life: yet in that truthfulness to which we have pledged ourselves, we must assert, that however anxiously such domestic scandal is suppressed, however cautiously the curtain is drawn, when temper has subsided and shame returns, we are guilty of no exaggeration; true it is that in many instances an actual explosion may be restrained; sometimes the strength of nerve necessary for a decided *scene* is wanting, and temper may evaporate in a long-cherished pout; sometimes though more rarely, wit may furnish a stinging repartee, and the successful effort enables the lady in the complacency of triumph, to rally her good-humour. Not unfrequently a timely word in a mild and conciliatory tone, either from child or husband, will precipitate the hysterical catastrophe, and then the tears are mild because they are affectionate and penitential: but those who in their chivalrous ardour to sustain the credit of the sex, deny that our picture is correct, are either grossly ignorant of human nature, or would mischiev-

ously conceal its infirmities, that they may rejoice in the false credit of being considered beyond the range of excitement that partakes of vulgarity: humanity is the same in every class: it may be elevated by religion; it may be chastened by suffering; it may be polished by education; but where education has been imperfect, where suffering has been unknown, and above all, where religion has not touched the heart, we shall too often find refinement to be only superficial, and the sterling amiabilities of life only hypocritically assumed for the sake of sustaining the pretensions of caste. It is not many years since the public were astounded with a correspondence about a cook-maid between two ladies of title; the daily papers teemed with it: was it possible? or was it a malignant fiction, invented to throw disgrace on the aristocracy? could rank and fashion, and, in the one party at least, beauty that might have adorned Paradise, descend so low? We have seen that correspondent in the drawing-room at St. James's, and had we not lived too long to trust to features, on the authority of that face alone we would have proclaimed the letters a forgery! but alas, their authenticity is too well known, and who that remembers them will charge us with colouring our statement too highly?

Such passages as we have been describing appear to fall strictly within that conduct which (in the milder sense of the term) dishonours the husband; they do not necessarily involve disobedience; still less are they incompatible with sincere affection; but they are injurious to the decent reputation of his household, and of him as the head of it; the husband of a shrew is always an object of pity, mingled with contempt; her coarseness is reflected on him, and he pays his share of her peculiar penalty: his house is deserted by friends and even relatives: his invitations are declined; females are afraid to cross his threshold,

and beyond the cold exchange of formal visits, he is excluded from society: thus his influence is circumscribed, his opportunities are reduced, and if engaged in a profession, his business itself is injured, and all because his wife will not render him that honour which from her, at all events, is justly his due.

No wife that really "honours" her husband can indulge in scenes like these; she may feel compelled, internally to blame him; she may mourn over his infatuation; she may lament his ruinous extravagance; she may grieve at his parental neglect, and if she has been happy enough to rivet the affection which she won in her bridal hour, she may courageously admonish and mildly rebuke him: but she must never cease to yield to him that tender and submissive deference, or that visible and avowed regard for his reputation with the world, which combine to make up the sentiment expressed in the conjugal sense of the word "honour." Once already we have quoted the inspired writer who gives us long-suffering, kindness, and absence of suspicion, as distinctive traits of Christian love: much more ought they to be inseparable from that yet higher love which every honourable woman affects, at least, to entertain for the partner of her bed.

And finally, the husband must be *loved*! "and how in the name of all that's wonderful can we do otherwise?" will be the flippant remark of many young ladies, if they have courage to follow us thus far.

Without reiterating all the common-places on this subject, in which from time immemorial, novel writers have indulged, it is expedient to remind our fair readers that love, in the sense in which they use the term, is a passion and like all other passions, transient. A merciful Creator has so ordered it that every feeling which in its excess amounts to passion, shall be short-lived and be appeased by fruition: an-

ger rarely survives the hour, if that hour has found an opportunity for venting it: jealousy vanishes with certainty: revenge, unless cherished as a religious duty, is extinguished by gratification: even a miser becomes liberal in the moment of unexpected wealth: despair is often superseded by wild and sanguine expectation, and remorse sobers itself into honest penitence, or cheats itself into callous indifference. Were it not for this self-correcting tendency of our passions, man would scarcely attain even the limited age of threescore and ten, but would be speedily sucked down the abyss of that whirlpool in which unbridled passion places him. And so it is with love: were man doomed to be always in love, the business of the world would stand still. This feeling, therefore, is not the feeling which is designed by the injunction to love our wives and husbands. There is a sentiment more pure, more ardent, more permanent, and even more monopolizing, in some sense, than this: there is but one expression for it, "conjugal affection;" there is an essential distinction between this affection and the love of passion; the one is the impulse of nature alone, the other is that impulse chastised by religion and sustained by reason; any fool can fall in love as well as wiser men; but good sense, good principle, and if we may so apply the words, good taste, are all more or less essential to raise mere animal passion into the elevated and constant attachment implied by "conjugal affection." Young men and women will not consider this, and are not very willing to understand the distinction when explained; it is on this distinction however, that we rest our seeming paradox that love is a science, and that as such it ought to be yet more anxiously the subject of early instruction than all the arts in which perfect "accomplishment" consists. We shall refrain from touching upon the less orthodox subject of juvenile love-

making: our duty is only to explain the nature of that conjugal affection which, when it exists, makes up for all the misery of our fallen state—when it is wanting, leaves life a miserable blank to which, but for the hereafter, death itself would be preferable.

There is no occasion to discuss the difficult question, when love may be said to terminate and conjugal affection to begin. It is enough for us to know that by the law of our nature the one always slides into the other by imperceptible gradation, if unfortunately, it does not become prematurely extinct; it is this premature extinction against which our principal solicitude should be directed. If love expire before affection has found time to assume its place, conjugal happiness is gone for ever: we are persuaded of the truth of the axiom that love never returns after it has once departed. And this is the first mistake that is usually committed: female observation is not sufficiently acute to distinguish the first indications of subsiding passion, from those which merely mark the transition to tranquillized affection, though this is the critical moment when tenderness should be silently redoubled; it is too mortifying to vanity, too insulting to self-complacency, to doubt whether the power of captivation continues: the young wife cannot endure the suspicion; vanity will not allow her to believe the truth of our remark, that honest affection will long survive the gallantry with which it has been preluded, and has in fact, no necessary connexion with it. If the attentions which she has hitherto received become obviously relaxed, she cannot resolve herself into the conclusion that it springs from mere satiety of happiness; she finds it easier to ascribe it to inconstancy, and jealousy intervenes; she becomes unhappy and suspicious; she hints her distrust, and is good-humouredly laughed at for her absurdity; she remains dissatisfied, and un-

bosoms herself to a mother or sister; they resent her fancied wrongs, and the husband, unconscious of all offence, is assailed by their joint reproach: here begins the first quarrel: it is healed by a kiss and affectionate embrace, and for a time all goes well: but it *is* a quarrel nevertheless, and prepares the way for a second: her relations join in it, and thus a family feud originates, and love flies off before affection has made its way.

A second and a common error is this: young wives are ignorant of the just demands that may be made by others on the husband's time, and not unfrequently on his confidence; in the case of official or professional men, the necessity of this independence of action is so apparent, that it might be supposed needless to insist upon the duty of recognising it without distrust. In matters strictly and exclusively personal, a sensible man will have no secrets from an affectionate wife, unless she exhibits a feebleness of mind that renders her a weak adviser: if she is a silly fool, he must act for himself, even in affairs that equally concern them both, and the less he hampers himself by her counsels the better. But when a man becomes closely connected with the business of life, whatever may be the department, he has very few secrets that are strictly his own; the confidence of others is forced upon him, and though he may accept it reluctantly, he must not betray it. Hence he may be called upon to see people, to write letters, and to fix engagements, with little regard to domestic convenience, and yet be restrained from rendering any explanation except in the most general terms. Unless there is substantial evidence that this exclusiveness of occupation is a mere colour for frequent and prolonged absence, the wife is weak who argues from it an estrangement of affection; if she acts upon *such an hypothesis* her weakness amounts to extreme

folly. No sooner does she betray distrust than she forces her husband into artifice and deceit : he cannot satisfy her curiosity perhaps, unless at the expense of honour : he may not betray the confidence or the position of some intimate friend by whom he is daily consulted ; a brother's prospects may all be at stake upon his prudence, and for a time, if not for ever, he is precluded from frank explanation even to a wife : on *her* side there ought to be, there *can* be no confidence apart from her husband ; but the converse is by no means true : there is not one husband in a hundred among men mixing with the world, who is not the depositary of many secrets in which a wife can have no share, however they may affect his daily proceedings.

We will only notice a third mistake of yet more common occurrence, and yet more difficult to avoid. It is long before a married woman can reconcile herself to the unmeaning attentions which gallantry or common politeness may induce her husband to pay to other females. She considers herself exclusively entitled, not only to his love but to his homage. A man, whether married or single, who affects the *petit-maitre*, and assiduously and ostentatiously busies himself in "doing the agreeable" to every petticoated biped that enters his door, may be set down as an ass ; and if he carries such attentions so far as to excite particular remark, he is a vicious ass ; but the usages of society exact from every well-bred man a measure of deferential courtesy to females, on all occasions of social intercourse with them ; the graceful ease with which such courtesy is shown, equally avoiding formality on the one hand and familiarity on the other, stamps the pretensions of the man to fashion and good taste. It cannot however, be expected that all men shall happily hit off this *juste milieu* ; and generally speaking, the natural error is on the fami-

liar side: this is more especially the case with men who are lively, clever, and self-complacent; their confidence in their own powers of pleasing is well founded: they do please, and by affording pleasure they set all parties at their ease. An hour's conversation, where this reciprocity of kindly feeling exists, leads to a temporary intimacy of almost domestic tone, and when the evening is wound up, the parting salutation is at once cordial and affectionate; but there the matter ends: times out of number have we heard the good-humoured sarcasm with which two stars of the evening of opposite sexes (the sidereal nomenclature admits the phrase) thus accidentally brought into conjunction, have ridiculed each other as soon as the drawing-room door closed.

"What a clever coxcomb that man is! he thinks he knows every thing, and talks better perhaps, than if he knew more; your superficial men always do, but he began to bore me at last."

"Why, my dear Mary, you seemed to find him very agreeable! I never saw you half so absorbed by anybody."

"I own he amused me in spite of myself; I could not help laughing at him when I did not laugh with him. But really there is nothing in him after all; I can't imagine how people are so taken with him."

And so on the other side the admiration is equally dishonest. "I never met such a flirt as that tattling Mrs. Johnson; nineteen words to the dozen all the evening; she has bright hazel eyes, 'tis true, and pretty teeth; but she need not make love to one for ever, merely for the sake of showing them; and as to her boasted play, she beats the keys with a sledge hammer!"

"You seemed most of the love-maker, I think; you appeared quite captivated!"

"Simple charity, on my honour! good-natured

charity; she was going to sleep till I electrified her; she ought to hire me to keep her awake; but she wears me; I shall mesmerise her the next time, that I may have five minutes with her sister."

That such remarks are often made to hide the consciousness of having gone "a little too far," is true enough; but when the "little too far" is the case at every party, and with every attractive woman, it is as unmeaning as the flirtation of an actor on the stage.

Where such attentions are generally bestowed, and with all becoming impartiality, a sensible woman will rather derive pleasure from her husband's *succès de société* than treasure them up as a fund for jealous resentment at supposed neglect; and even when carried to the extent of frivolity, she will still feel satisfied that self-conceit alone is at the bottom of it, without warranting the least suspicion of alienated affection. We are far, indeed, from palliating the absurdity of coquetry in any form, and in men it is ridiculous: but to found upon it a charge of conjugal inconstancy is if possible, more absurd and ridiculous still. Such a suspicion always equally implies wounded vanity in the wife.

It is in one of these three errors that conjugal alienation usually has its rise; but it is not enough to warn against errors; there must be an active no less than a passive resistance to the premature subsidence of passionate attachment. Many are the charms which poets and romancers have ingeniously imagined, as gifts from fairy-land, to secure the affection of a lover; but on such a point one grain of common sense is worth all the visions of poetry or romance. A wife's first thought and daily study should be to make herself *necessary* to her husband; necessary to his comfort; necessary to his spirits; and actually indispensable to his happiness; it is in vain to deny it; men

are essentially selfish animals, but where women are in question, not ungenerously selfish; if conflicts of interest, of passion, of convenience, frequently arise, natural selfishness will have its way despite of female influence, and where the husband is obstinate the wife *must* ultimately yield; but avoid such conflicts and affection will triumph over selfishness; the identity of man and wife, declared by Scripture, is daily proved by the utter impossibility of rivalry in interest or feeling, without sacrificing affection; wherever such unseemly competition obtains, the wife is necessarily in fault because submission is her duty.

But the question returns: how is the young wife to render herself thus 'necessary' to her husband? it is to answer this question that we contend for the value of pre-nuptial tuition: nor is the answer difficult where the bride is not taken by surprise; if she is taught not to overrate those attractions that have made her a bride, nor yet to depreciate them as the legitimate means of maintaining her bridal influence, the management of her husband (we use the phrase in deference to feminine pride) will not prove a very profound problem.

To solve this problem she has only to study her husband's character: it unfortunately happens too often, that both husband and wife marry under assumed characters: they first play the agreeable; they then perform the part of lovers, though quite unconscious all the while, that they *are* performing a part: nor would it be going too far to say that character is often still unformed at that age when marriage is contracted: yet the natural disposition develops itself early, and connubial intimacy will soon discover it: women have a great advantage in this respect: they have no object of paramount interest; the husband has to study every man with whom the accidents of life may bring *him into* contact; the wife has to study her husband

alone : it is to this single point that her attention is or ought to be directed, till maternity imposes new duties. It is not requisite that she should be on the watch for faults ; they will assuredly betray themselves soon enough ; not many months will elapse, before she will learn whether he is impatient or forbearing, irritable or gentle, hasty or calm, humble or conceited, generous or superlatively selfish, active or provokingly idle, and when she has made the discovery, she should yield to the current ; silently exerting herself to avert the mischief of the prevailing foible, but cautiously refraining from active resistance to it, till her own influence is firm and paramount : a man who has to contend with his besetting temptation and his wife together, has rather more than enough to do. Say that he is causelessly angry with his servant ; what can be more irritating than to find his wife espousing the part of butler or groom ? or suppose him complacently indulging in the fancied triumph of a maiden speech, or the anticipated eclat of an elaborate critique, or even in the gallant bearing of a new horse, or, humbler still, the exquisite fitting of a new coat, what is more calculated to excite splenetic feeling than to be stripped of his borrowed plumes by the hand of a wife, and reduced by her ill-timed raillery or misplaced honesty, to the smallness of his natural proportions ? a sensible woman will playfully give in to the absurdity or irritability of the moment, and thus secure the influence which, seeking the *molliæ tempora fandi*, may check the next ebullition of similar folly ; and such should be her invariable principle. Is her husband gay ? then laugh with him : is he sad ? condole with him : is he disappointed ? cheer while you sympathize with him : is he angry ? be silent, yet attentive : if involved in labour and embarrassed by difficulties, at least render his domestic position convenient for work, quiet and cheerful : if he is idle and

ennuyé, put in force all the resources for domestic amusement, the piano, the pencil, or the library; and coax his participation in them: above all never add to the sting of self-reproach, or taunt him unseasonably with forgetfulness of caution and advice.

It would not be difficult to multiply practical suggestions a hundred-fold; but enough has been said to explain to the willing pupil the process by which a young wife may soon make herself so indispensable to her husband, as to secure a conjugal affection more tender as well as more valuable than love itself. Yet even this moral self-discipline is not her only duty; beauty of face and person has its charms assuredly; but after allowing to it its full value, we may judge how small a share it has in that attraction which is captivating, by noticing how many there are who become the brides of affection without the advantage of a pretty face or a graceful figure: and where then is the captivation found? it would be as easy to answer an inquiry for the philosopher's stone: love has in its laboratory certain chemical affinities that are reducible to no principle of reason or common sense: but thus much we do know, that the most powerful among the many attractions with which our countrywomen are gifted, are the elegant simplicity, the chaste retirement, the unaffected propriety, and the cheerful elasticity of style, motion, habits, and costume, which every well-educated and unmarried girl unconsciously, yet invariably exhibits: these are the rich endowments which are potential in drawing affection, and on these the wife may safely rely to fix it; not as alone sufficient, but as large aids to those moral qualities which the preceding pages have described. Yet it is one of the mortifying truths which we feel compelled to tell, that these are almost the first attractions that the wife lays aside as incumbrances. Simplicity is exchanged for affectation; retirement is superseded by

forwardness ; propriety by neglect of person, except for parties ; and cheerful elasticity reclines all day in nervous languor on the sofa ! This strange metamorphosis comes on by degrees so insidious, that the change is complete before consciousness of its approach is felt. " 'Tis nobody but my husband," is an apology for the morning *deshabille*, for the mid-day siesta, for every detected breach of punctilious decorum : the familiarity of the relation is an excuse for treason against "all the proprieties ;" and in fact the husband soon becomes "nobody" so far as the art of pleasing is concerned, and only finds his importance acknowledged in reference to a check upon his banker. We refrain from carrying out these remarks into details too homely for description ; they will readily present themselves to our female readers, but every woman ought to be taught the important lesson that even conjugal familiarity is no exception to the old adage, and if she desires to secure the permanence of that respect on which alone real influence is founded, she must never, not for an instant, forget to respect herself. Even the charms of person fleeting as they proverbially are, may be preserved more or less to advanced age by the rich aroma of a well-disciplined mind : we cannot prevent the inroads of infirmity, but the disfiguring power of an indolent and uncharitable disposition is far greater : the plumpness of youth will disappear, but the corrugated brow, and down-drawn lips, and care-worn features, are within our own control ; the exhausted eye must aid itself by glasses, yet cheerfulness and serenity will long retain its bright vivacity ; the weight of years will weigh down the back, and make the weary limbs totter under their burthen ; but it is the sensual indolence and the lazy habit that allow obesity to gain the ascendant, and prematurely cheat us of elastic vigour : women are willing enough to improve their charms for conquest ;

all we would ask is to cherish them, that they may maintain through life an influential domestic sway.

Let it not be supposed that in thus strongly enjoining the duties of love, honour, and obedience, we advocate those uxorious attentions that are not less offensive to others, than wearisome to the object of them; all uxoriousness is vulgar and generally selfish. It is ridiculous in either wife or husband, never to be able to move hand or limb, to take a walk, or make a call, or join a party, without first inquiring what "dear William" or "dear Arabella" thinks about it? this amalgamation of personal identity is as opposed to the true character of connubial union as it is to good taste and common sense: a wife was designed for a helpmate, not for a shadow: and in fact it springs from selfishness. "I can't go out to-day; my dear Arabella is not very well: she is somewhat nervous, and I cannot leave her!" Or on the other side, "Do write an apology to Mrs. Medley for me, Miss Thornton, for I see that Mr. Gardner does not wish me to go: his stomach is out of order, and he has been uncomfortable all day," and then the sentimental pair coddle each other with messes, and pills, and nonsensical endearments, till they really make each other ill, and every bystander sick. This is all sheer hypocrisy, and only means that they are in no humour to quit their own fireside, though they want a decent excuse for hanging over it. The affection we commend is unostentatious and silent; it always makes itself felt, though rarely heard: it is the affection of good taste as well as of good principle; honest, retired, and graceful; indeed it is founded on qualities which will as certainly render their owner an accomplished host and an agreeable companion, as they will fit her for an exemplary wife.

CHAP. XXIX.

THE FINISHING GOVERNESS. MORAL INSTRUCTION.

We have no wish to disguise it from ourselves : we are well aware that our last chapter will offend many ; some will consider it scandalous on the sex ; others will indignantly repudiate our theory of social inferiority ; yet more will quarrel with the ill-natured exposure of female weakness, while we omit all allusion to the faults and follies of the other sex ; and probably all will exclaim, what has this to do with the school-room ? We cannot stop to discuss the justice of any of these reproaches : we know that our motives are right ; we believe that our views are just : our object is not to flatter but to instruct ; and especially to instruct the governess who has to teach others, with little or no experience of her own to assist her in the lesson. Had we not ample reason to know how excellently good women may prove under judicious instruction, as well as how pre-eminently mischievous (it is too mild a term) in the absence of it, we should not waste so much trouble on an impracticable subject.

We may go yet further and be guilty of no flattery. We have often, when little suspected, contrasted the lowly governess with her aristocratic employer : we have witnessed their performance, so to speak, on the same stage, where one is the empress of the scene, the other the retreating prompter ; and we have also seen them in circumstances where the heart speaks out, and feelings have fair play : it is thus that a knowledge of the grace of meekness, of the strength of the educated mind, of the reflected beauty of a gentle disposition upon the face and person, has been acquired ; nor is it difficult to trace the

difference to its source, in the superior advantages of sound to superficial education: adversity has compelled the governess to become a proficient where prosperity has left her patroness a shallow pretender. If ladies were fully aware of the critical fastidiousness of man, not only in beauty of person but of character, however gallantry may dictate the outward homage of deferential admiration, they would cheerfully pardon our effort to render easy the acquisition of the moral charm. We proceed.

Are love, honour, and obedience, thus devoted, thus generous and thus uncompromising, essential to the due observance of the marriage vow? then assuredly it is not only of infinite moment that the girl should study the obligation before she arrives at marriageable age, but that she should also be prepared to judge of the eligibility of the man who invites her to an engagement that imports so much. She cannot select her husband certainly, unless gifted with more pecuniary as well as intellectual advantages than fall to the lot of most women: but the power of rejection is absolutely hers; this privilege is, practically speaking, universally recognised; still it is also a privilege that requires much tact in its assertion. Young women are too apt to feel elated with their triumphs, and to exult (at least to each other) in their conquests: of course it cannot be denied that it is a matter of self-complacency either in man or woman, to be acknowledged as a proficient in the art of pleasing; or, to use the accepted phrase, of captivating: yet were it only an arithmetical calculation of chances, we are assured, that a woman's prospect of marriage is largely diminished by every "no" which she can truly boast of having uttered: the inference is almost always to her prejudice, that she has by coquetry or indecision drawn on her admirer to a false confidence in her sincerity: but this selfish ground is the last on which we

would rely. At that period of life of which we are treating, when feelings of this nature are not only ardent, but often indomitable, when all the prospects of life are fancied to be inseparably entwined with the lover's hopes, when all besides shrinks into insignificance as unworthy of effort or even thought, and where the strength of such feelings is almost always proportionate to the real generosity and energy of the man who cherishes them, a calm decided refusal, that really means what it says, will often operate to the temporary, sometimes even to the permanent ruin of the unhappy suitor; whose only fault has been too great impetuosity in a case where all men of warm hearts are by nature prone to be impetuous. Women may be envied by their own sex for their frequent opportunity of saying "no," but if they will credit the experience of many a year spent in intimate connexion with this busy world, we can assure them that the most indifferent of the other sex usually regard it as a suicidal triumph: there is not in the range of human meanness, a character that is regarded with such unqualified contempt, as the woman who trifles with honest affection, and seduces it into a fruitless avowal by the careless encouragement of girlish coquetry. No sensible woman will without sincere regret, find herself reduced by her own indiscretion, to submit to such a severe construction of her conduct. It is to this point that we shall now direct our attention.

If it is desirable to avoid the necessity of giving this decided negative, it follows that no young woman should incautiously expose herself to an offer from one whose advances would be displeasing; and how is this to be avoided? it is less difficult than may be supposed; there are certain frivolities of behaviour that, though not essentially wrong, decidedly tend to ensnare a girl into the most painful dilemmas; these qualities which are calculated to generate lasting

esteem as well as love, have been already explained they cannot be cultivated too highly, even were matrimonial ambition the only impelling motive; but there are others which should be shunned with equal care.

The first of these is display: the parade of religion, the parade of benevolence, the parade of learning, have all been already censured as they deserve; but display may obtain in the absence of these or any similar pretensions. We may define it as a putting forward of self: an egotistical claim to notice: an arrogation of petty attention as of female right; a demand of precedency, not as regards sisters or friends, but as a fitting object of male idolatry: it is not that display of person that decorum would condemn, for happily that fashion has long since been voted vulgar: and yet it is akin to it, for the fault is usually allied to some peculiarity of dress or ornament, and frequently indicated by an assurance of self-possession that would become a platform orator. Every thing is said or done *for effect*; the look, the gesture, the attitude, savour of the theatrical; witty sayings are treasured up to be repeated; elegant stanzas are learnt by heart to be conveniently quoted; opera airs are hummed to suggest a move to the piano, and every trap is laid for admiration, and well baited too.

Affectation is another of these objectionable failings; display is the incessant exhibition, though often cloaked under a show of reluctance, of qualities or accomplishments that really are possessed—affectation is a profession of those which do *not* exist, unless so superficially as will just permit of the pretension; a girl may be a good instrumental performer, and if satisfied *with her place*, and not aspiring beyond it, will be admired by those who leave the instrument; but she is not satisfied, and will fain attempt to sing though she knows she cannot; or

to criticize painting, though she never touched a pencil in her life; or to dissect an author, though she never even glanced at his pages. She will talk fluently of Paris and Rome, though she never crossed the water, and loudly praise the last opera and ballet, though she never saw the one nor heard a note of the other. If inconveniently pressed into any practical service that might unhappily test her knowledge, she takes refuge in a convenient headache; and by such little arts, she contrives to pass current for ten times more than she is worth, till a tittle wear proves the exact amount of her sterling value: sometimes the same pretensive spirit is extended more to qualities than accomplishments: and this with little regard to what is appropriate to her case. Her form may be slight and delicate, yet she will talk of her activity, her long walks, her early hours and vigorous habits; sets weather at defiance, and laughs to scorn the aid of the carriage: or though apparently gifted with the vigour of Atalanta, she will assume the interesting, complain of languor and headache, dread the possibility of a shower, and wonder at the fool-hardiness or coarse and robust habits of those who dare venture out in an easterly wind, were it even to visit a poor neighbour dying from destitution: young ladies of this description are remarkable for their abstemiousness at table, having in fact prepared for it by a very substantial luncheon in the nursery: the wing of a fowl and a tea-spoonful of jelly are certainly a sufficient supplement to two or three mutton chops only three hours before: if the partner for the second dance is disagreeable, "one quadrille is as much as I ever venture upon," and whether they sing or not, they always have a cold.

We put affectation in the class, because it entices fools to whom reflection must answer "No." Fa-

miliarity often carries a woman farther than she intends; this is exhibited in many ways, and with more or less audacity according to the degree of natural spirits: it is not always intended for coquetry, though it looks very like it; in its earliest stages it is usually limited to the tone, and a certain playful imperiousness of manner. "Mr. Tremayne, hand me my work-box; don't you see that I have been looking for it this half-hour?" and sometimes we have even seen the command laughingly enforced by the point of a pin, where attention has not been awake! As acquaintance becomes more intimate, even the formality of salutation is dropt, though this in really good society, is rare. "Tremayne, will you ride to-day? we are making up a party." At length Mr. Tremayne becomes a domesticated animal, and is employed on the thousand and one occasions on which every lady wants a "genteel servant out of livery." "You are such a good creature, Tremayne, now pray go to Mr. Field, and ask him what he thinks of my pony: John is such a blockhead, he can't report progress, and you know I can't go to these places myself."

By degrees almost imperceptible, this demi-fraternal intercourse assumes a yet closer tone; little notes about nothing pass to and fro: domestic matters are discussed, formal parties are arranged in consultation; reserve is forgotten, and Mr. Tremayne very possibly becomes a lover of some one of the sisterly circle, when for the first time it is remembered that he is not a brother or even a cousin: much intimacy, and even domestic and affectionate intimacy, may subsist between people of opposite sexes, where it has grown up from infancy; or where accidental and peculiar circumstances, attended perhaps, with serious obligation on one side or the other, have at once, of indispensable necessity, set aside the ordinary constraint of so-

cial etiquette. Where the accidents of life have placed two people in that relation that a confidence either conjugal or fraternal in its character, extending to matters that none but a husband or a brother ought even to suspect, has perforce been reposed, then reserve takes its departure once and for ever, and a woman who affects to resume the appearance of it, is essentially a prude, and forgets what is due to herself; a man whom she has once admitted to her entire confidence, and by her own choice, especially if necessity or imprudence has committed her in "most affectionate" written correspondence with him, can never be afterwards treated with reserve without certain damage to her own reputation: but though such romances do occur, and it is because they do occur that we forbear from passing unexcepted censure, they occur but seldom; they are exceptions to the general rule, that in intercourse between the sexes the guard of formality ought never entirely to be laid aside.

Needless confidence is a fault nearly allied to familiarity, but may be committed without forgetting the rules of etiquette. We have already observed, that a girl while unmarried, should have no secrets from her mother, nor when married, from her husband: but these are the only relations which justify her unlimited confidence; even fraternity does not always admit of it; of course we exclude professional confidence; to her physician she should disclose every thing, even complaints of the heart, if they affect her health: to her solicitor she may unfold all her perplexities, if she has pecuniary interests that require it; but as regards "a woman's secrets," as they are often termed, meaning by that expression those feelings of wounded pride and personal mortification which result from disappointed expectations, they cannot be confided to any man, not even under the plausible pretext of seeking

advice, without a virtual acknowledgment that in making him her confidant she is willing to receive him as her lover. It may almost be stated as an axiom that a woman's confidence implies a woman's love, wherever that confidence extends to matters of serious import, and involves secrets peculiar to herself in which her relatives have only a reflected share. To repose that confidence spontaneously is in the highest degree indelicate, unless she feels that there is a reciprocity of confiding affection; to withdraw it when once reposed is only a degree inferior in moral culpability, and even in personal honour, to conjugal deceit. A man must be blest with more than common generosity who has once been made the depositary of a woman's inmost soul, and has repaid the trust with his best affections, if he afterwards finds himself superseded by another and yet refrains from reproachful complaint.

Yet it is not rare to find young women guilty of this indiscretion: they are surprised in a moment of hysterical distress, or they are accidentally encountered when just recovering from a fit of anger or resentment; or the casual opportunity of asking, "What shall I do, my dear Mr. Tremayne," tempts them to admit him to an unpremeditated exposure of some transitory vexation; one disclosure leads to another, especially if he is not a man of delicacy, and under pretence of enabling himself to advise, pries into the domestic position. Even in such trifling matters as a sisterly difference, or a momentary pecuniary embarrassment, the confidence is foolish; it involves "a secret:" a something of privacy to which the world cannot be admitted; and therefore, a privileged reception of the confidant into domestic intimacy, to which relationship or early acquaintance gives him no title. He kindly soothes and advises; his sym-

pathy leads to a repetition of the error, and thus a man is unintentionally placed in a position that if he has cherished any purpose of making an offer, reasonably entitles him to expect that it will be received with favour.

While we are on the subject of needless confidence, as an indiscretion that is apt to seduce men into false hopes of favour, we must take the opportunity of deprecating the opposite failing of needless reserve, though it has anything but a seductive tendency, and so far is foreign to our present thesis. Too much frankness, though it is a failing, is certainly amiable in its character, and imprudent in women because it is unconsciously attractive when they may have no wish to attract; but marked reserve is invariably odious and repulsive. Cases may occur where it is necessary: accident may introduce to persons of notoriously bad repute, and who *must* be kept at a respectful distance; but if a young woman meets the approaches of every acquaintance with a manner that implies distrust, it follows that each of them suspects her of intending a rebuke to himself, though ignorant how he has provoked it. He speaks of it to others; they have experienced the same reception, and she is set down by all the circle as an ill-tempered prude. Nobody, whether male or female, can evince distrust of all the world, without bringing all the world upon their backs. Excess of caution is never a virtue till we have passed the age of fifty, and of very equivocal value even then. We hate to see a person in early life wrapping himself up in the cloak of invariable distrust; it is assuming the garment of age ere the bosom has ever weathered a storm. A young woman appears especially unamiable in such an inappropriate dress: she may have nothing to communicate, but at least she should not seem to have any thing to conceal: openness, sincerity, and the frankness of immo-

cence, convey an expression to the features more charming than their symmetry, and bespeak consideration before the lips are opened: we have seen intelligence, animation, and the yet nobler qualities of fortitude and decision marked on the countenance, and all neutralized in their effect by the habitual glance that seemed to say, "You think you read me, but there is many a secret page in this heart of mine that all the power of man shall never avail to unfold;" and yet, malgré precaution, the accidents of life have unfolded the page, and the secret *has* been read, even by those from whom it was most concealed!

We might write a volume and not exhaust the subject; we might dwell upon the folly of partial, no less than of misplaced confidence: of a half-and-half admission into domestic privacy, where the advice and perhaps the aid of third parties is desired. We might enlarge on the cross purposes and confusion that result from such bungling trust: a lady of two-and-twenty once consulted us on the supposed dilemma of a younger sister in a silly quarrel with a good honest lover of the right sort: anxious to make peace, and knowing him well, we resolved to remonstrate with him privately, for it did seem a case of alight: but being doubtful of the propriety of interference without parental sanction, we asked mamma's permission; she was staggered and confounded; she was "not aware that anything of the kind was in contemplation!" Thus we made one mistake, and apparently had betrayed confidence, although with the best intentions. But this was not the worst of it: to obviate further mischief we proceeded to the gentleman himself, and arrived within ten minutes of his receiving his sentence of eternal banishment, for his "heartless insolence in addressing two sisters at the same time!!!" Five words of explanation soon set all to rights again, but the foolish semi-confidence that

made our friend borrow her sister's name instead of acknowledging the case to be her own, had nearly worked incalculable mischief!

But we have said enough for our purpose. We only desire to impress on ladies of whatever age, though we are writing expressly for the young, that if needless confidence is imprudently attractive, habitual reserve is fatally repulsive, as well as useless; while partial trust is at once mischievous and silly. A cheerful frankness, chastised by that modesty of retirement which should mark all intercourse with strangers of the other sex, is the most safe, as well as the most becoming trait of female manner. We return from this digression.

Display, affectation, familiarity, and needless confidence, are then the usual errors that deprive a woman of her undoubted prerogative of refusal; but mistake may lead them into a similar dilemma, or to express ourselves more accurately, into a false position, not less perplexing than the dilemma which has been described, though of a character directly opposite. Sometimes women place a wrong construction upon little unmeaning attentions; they make no allowance for the officiousness with which unpolished men are wont to tender their petty services. That lofty devotion to the sex which in the days of chivalry led the cavalier to break his lance in their behalf, with little concern for the attendant risk of breaking his head, has in these common-place times dwindled down into the small gallantries of handing a cloak, or escorting to a music-stool: Ascot Heath and Epsom Downs have superseded the tournament, and distressed damsels are no longer to be found, except at the opera on a crowded night: there are many empty-headed youths who have just sense enough to discover that such attentions are agreeable, without the tact to perceive when they are out of place: to be a "ladies' man,"

is the height of their ambition ; they live for nothing else, nor would the convenience of society be much disturbed if they ceased to live at all. They are always dangling after a petticoat, and courting the reputation of a " nice young man." These hermaphrodites are easily distinguished by the exquisite cut of their new coat, the dapper cock of their hat, the snowy whiteness of their (visible) linen, a fine cambric pocket-handkerchief, sometimes scented, and a richly mounted ebony cane : their stature is usually petite, though aided by high-heeled boots, and they bring out their pretty small talk with an interesting lisp, and a sweetly mincing tone : they sing indifferently well, and are never by any accident nervous or reluctant : they know every public performer by name and character, and, if you can credit them, are personally acquainted with every figurante in the ballet. A girl of any personal attraction, especially if fashionable and with fortune at command, will as a matter of course, find herself beset with scores of these butterflies at every turn : if she is a fool, she will soon suspect them of " meaning something," but if she is a girl of sense, a second glance will satisfy her that they are thinking of nothing but themselves, and she will brush them away with her handkerchief like any other flies that worry her, only for humanity's sake, being careful not to injure their downy wings.

There is another class of men far more dangerous and far more difficult to penetrate, but who must also be placed by a prudent woman among the *no-meaning* devotees of the drawing-room. They are dangerous because they are often talented and prepossessing ; they are perplexing because they do not often understand themselves : their approach is less obvious, for they affect no external peculiarity, unless perchance a *tie à la Byron* : indeed, their dress is always

negligent, and sometimes slovenly; there is nothing of the *petit-maitre* about them: they are more justly chargeable with deficiency of attention; on entering the room they throw round a careless glance, and disdain small talk, will listen for an hour before they open their lips beyond the ordinary salutation; but they are not asleep: their eyes are vigilant and keen: they are watching their opportunity to test the intellectual power of the circle. They soon single out the most talented female, and indifferent to remark, monopolize her for the evening; their fund of anecdote and miscellaneous reading renders the conversation lively, and they convey pleasure while they are flattered by the smiles that express it. They are voted agreeable, and the invitation is renewed; after this, they let themselves out more freely, and talk sentiment and quote poetry, and expatiate upon novels and *affaires de cœur*, with a frankness and self-abandonment that set time at defiance, and establish an intimacy of years before months have dated its commencement. The first selected favourite of the circle continues to be the principal object of regard, though by no means to the exclusion of her family: still she believes the handkerchief to be thrown at her, and she prepares herself for an avowal; but only to be disappointed, for the avowal never comes, nor yet is any pretext afforded for demanding explanation. On the bare hint that it is due, the man of sentiment walks off in genuine surprise, and wonders "what the devil the girl can mean! can't a man look at a woman but he must make her an offer?" As soon as his departure is bruited abroad, and not till then, she is kindly informed by all her female friends that "it is only his way!" And it is only his way: he finds this equivocal love-making a very pleasant amusement, and makes himself very pleasant and amusing in the process; but conscious that he is well

known and generally understood, he assumes that he is "a privileged man," and from first to last, the idea of matrimony never enters his imagination. Clever women cannot be too cautious in anticipating "proposals" from a man of sentiment, of personal pretensions and good address.

There is yet a third character of no-meaning satellites, whom we may dismiss very briefly: we may designate him as the loungeur. He is a man about town who has nothing to do; no relatives within five hundred miles; nobody knows where he comes from, and very few can tell where he goes; he is plainly a gentleman by education if not by birth; he is not afraid of being seen, and therefore, he is not in debt; he hooks himself on upon some casual introduction at a ball, or on a Swiss tour; he makes himself convenient, and is invited; once admitted he cannot be expelled, and ultimately insinuates himself into a sort of feline domestication, coming in and out when he lists, even when dinner is on table. Yet he is too well bred to intrude unseasonably, and if there is a party, he silently retreats to his club; he repays hospitality by the most utilitarian zeal; he knows where everybody is to be found, and where everything is to be got; he can secure places when the box list is full, and every fête of the season is recorded in his pocket-book; he can stand up at a quadrille whenever a partner is wanted, and is equally ready to make a fourth at a rubber. Yet all this sedulous attention means nothing; he wants an occasional home and he finds one, but he would not sacrifice an hour of his loungeing liberty for the loveliest and wealthiest bride to be found within the realm!

Such are some of the errors into which a young woman is likely to fall, unless guarded by previous caution.

It cannot be denied that where the object is at all

events to find a husband, whether in the form of a moustached poodle or a bearded donkey, being comparatively of no moment, familiarity and facile confidence are very good cards to play; display and affectation will also, in many instances, "win the trick;" but it is not our business to enter upon the mysteries of a rubber at matrimonial whist, but to caution against errors that may commit the debutante to a partner with whom she has little inclination to play the game of life, or that may entrap her into unfounded expectations and humiliating disappointment. If it is right to prepare the governess for that system by which she may qualify her charge for the social duties they will be required to perform, it is no less so to impress upon her the importance of checking those foibles by which they may be betrayed into perplexities, from which the inexperience of youth can seldom escape with credit.

Men of good taste and understanding are more taken by the same qualities in women than by any other female charms: all men are pleased with beauty, with good temper, with simplicity and cheerfulness; nor need it be added that all men are pleased with attention, where it is not pushed to the extent of officious and familiar forwardness; but though boys of twenty may exhibit this sensation of pleasure with a warmth that implies a vast inclination to fall in love, and often think that they really are so, it rarely happens that at that age when young men begin to be sensible of the importance of an indissoluble connexion, they do not consider the chance of something more than transitory pleasure before they venture to commit themselves. Love is not very philosophical at any age; but it is improved in that respect since intellect began its march, and love at first sight is by no means so common as it used to be, even if it be not a fanciful theory, long since exploded.

With all this liability to mistake and self-delusion, a sensible girl who has the faculty of always keeping her senses about her, will not often be at a loss; "particular attentions," as they are called, are inconclusive; general homage is unmeaning; marked pleasure in her society may have no individuality of expression to distinguish her from her grandmother; petty courtesies may be lavished on twenty women at a time; flattery is always fallacious; but if there has been evinced an anxiety of observation, a solicitous inquiry into opinions and feeling on matters peculiarly personal or domestic, a visible though unavowed solicitude about petty ailments, a restless impatience about the summer or autumnal migrations, and all this from a man of good sense and well-tempered feeling, she may be assured that he only waits for the approving glance of secret intelligence which every bright eye well knows how to express, to lay his fortunes at her feet!

CHAP. XXX.

THE FINISHING GOVERNESS. MORAL EDUCATION.

Though every girl should be educated with a view to marriage and maternity, as her natural destination, every girl does not become a wife, and those that do are not usually married till they have passed the age of twenty: our work therefore, would be very imperfect if we omitted to suggest a proper system for the pupil during this "state of transition." One broad principle is applicable to both sexes and to every age, in the search after cheerfulness and happiness. There *must be occupation*, and therefore, there must be a pursuit: this principle is too gene-

rally forgotten, even by those who have had the advantage of a religious education, and have felt and proved its value: perhaps there is no doctrine in the Bible so generally admitted and so universally neglected, as that which requires from us a *compound interest* improvement of our talents. Men in business certainly earn their bread by the sweat of their brains, if not of their brows; but even men in business very rarely turn "their talents" to the best account, ultra the demands of their profession: the Courts, the round of patients, the counting-house, may exact eight hours of the twenty-four; and in political circles, the duties of parliament may (possibly) absorb yet more; but then their work is over: the dinner-party, the club, or the card-table, appropriates all of the remaining sixteen that weariness will allow from sleep; and such is the routine of life! We fear that when the lord of those servants "demands his reckoning," it will be rather a sorry account to give—"I have attended, on an average, 84 divisions for fifteen sessions, and held a brief in three hundred causes per annum, besides showing cause against twice as many rules;" or, "I have lectured at the hospital for twelve years, published seventeen treatises on dyspeptic complaints, and visited as many patients daily;" or, "£500,000 have passed through my books every year, and I never allowed a foreign mail to be closed without a letter to my correspondents;" but we are neither instructing men nor preaching to women; it is sufficient to say that the use of talent enjoined upon us by Scripture, and no less dictated to us by sound sense, implies much more than bare attention to the calls of professional duty, however severe. Woman labours under the same responsibility; indeed her case is yet more serious in proportion as she is, by the usages of life, exempted from the cares of providing for self-subsis-

tence. Men, when wearied by the daily conflict, may urge with some plausibility the necessity of relaxation; they are only blameable so far as they seek it in frivolity or sensual indolence; but women who are neither wives nor mothers, have an existence of actual inanity, so far as necessity is imperative: not even the household duties, if reduced to systematic order, can absorb more than a couple of hours, on the most liberal allowance; nor ought the ceremonial of etiquette, however spun out by fashionable idleness, to occupy more time; what, then, is to be done with the remaining twenty? what *is* done with them, we know too well: slothful lounging and breakfasting in bed, protracted *toiletting*, needless and often extravagant shopping, morning calls on "dear friends" who would not care a rush if they saw their names in the obituary of the "Post" the next day, and if an hour is yet to be killed before they dress for dinner (the convenient luncheon having already murdered two) a glance at the last novel, in elegant repose on the sofa, such are the ingenious contrivances by which ladies, married as well as single, while away that time for which they must account hereafter, as the most inestimable of "talents." Nor does it much mend the matter to admit that work for a school or other favoured charity, may now and then diversify the system. We have fancied one form of rendering the great account; bad as it is, it is far better than, "I examined my housekeeper's bills twice a-month. I duly left my card on all my husband's friends every quarter, not excepting that odious Sir Timothy. I rose every day at ten, unless I had a headache, and always had the table well prepared for anybody that might drop in. I skimmed over every novel that people talked of, and read a chapter in the Bible every Sunday; not to mention twenty pair of slippers that I worked with my own hands for the clergyman

of the parish, and thirty-seven times that. I filled a staff at fancy sales for schools." Is this severe? We answer by the question, Is it not true? Let those who dispute its truth note down for a single week, not by memory in the Saturday's retrospect, but daily and hourly, the actual expenditure of their time, and then tell us how far conscience will support their contradiction. A young man of distinguished ability who has taken a very high place in the tripos, told us in his second year that he was reading on the average eight hours a-day; we doubted the fact, by his own report of the distribution of his time; he resolved to test it by actual record: at the end of ten days he admitted that he had deceived himself; he was out in his reckoning by nearly three hours, and by thus discovering in time his unconscious remission of labour, he was enabled eventually to give a most excellent account of his "talent." We strongly recommend our fair readers to try the same self-metraction for a single week.

A pursuit then is essential; but inasmuch as the occupations of women are not of a public and scarcely of an active kind, consistently with what female decorum is held to require, it is not very easy to suggest a pursuit at once legitimate and useful. The instruction of poor children is almost the only occupation of this kind which the absurd rigour of our age will allow to females: this however is of itself, a wide field for usefulness, without ostentation. A trifling expense, and a judicious selection of the hour, will permit any lady to have her half-dozen poor pupils in daily attendance, without the least derangement of the economy of the family: in the country such an occupation may be carried to any extent that is desired. We know one young lady, gifted certainly with much vigour of mind and firmness of character, who even in the heart of London, and in one of its fashionable

streets, not only kept up her daily school, but collected round her an adult academy of dress-makers and other working females, to whom she used to read while they went on with their manual labour; so strongly did they feel the advantage of it, that candidates for admission to this literary circle of humble philosophy became more numerous than a large drawing-room could have contained: yet though scriptural reading formed a part of the evening routine, it was no conventicle: subjects of general interest and miscellaneous literature occupied the greater portion of the time: if we may trust the judgment of the young lady herself, the result of this novel experiment was not less beneficial to her class, than in its progress it was amusing and salutary to her own mind.

Nor, though we have occasionally alluded in a satirical tone to the ostentatious imitation of the good works of Dorcas, do we in any way condemn such occupation where the objects of this active benevolence are really the poor and needy. It is the sentimental display of such offerings to favourite preachers and pet pastors that we censure as ridiculous and misplaced: but nobody who is personally acquainted with the destitution of our poor, can cherish any feeling but that of grateful admiration for those who, having time and money, will devote the hours of female leisure to supply their wretched neighbours with linen and flannels that they have neither the means of purchasing, nor the skill to make up for themselves.

Visiting the poor is a duty of doubtful practicability in a place like London, but not only practicable, but in the highest degree beneficial and interesting in any country district: even when charity though sincere cannot bestow much, such visits are most grateful. A good-humoured suggestion or a kind remonstrance will often promote order and cleanliness, and some-

as work yet higher moral reform in the poor man's, especially if the visit is often repeated, and improvement noticed and commended : where fortune was of liberality, such visits become an imperative duty, in order to ascertain who are its proper objects. But there are yet other resources wholly apart from material motives, on which young women may draw, to which the finishing governess will direct their attention, before they leave her care. The knowledge which even the most clever and industrious pupil acquires in the school-room, is after all only elementary : if knowledge has been correctly defined to be the use of power, it is yet more correct to say that it is handmaid to wisdom : and in this view it becomes whether male or female, to omit no opportunity of increasing it. Life however, is too short to aspire to knowledge, or even to critical knowledge in all the matters of which a liberal education is supposed to teach us the grammar, but we may attempt it in the use of them. A pupil should not be allowed to limit ambition merely to the acquisition of so much as enable her to pass muster ; a little music, a little painting, a little philology, may suffice to qualify for a degree, but it is a very paltry ambition that rests content with this parvulum of attainment. It is the common error of the pupil to assume that with the school-room all study ends. With boys it is in a sense true, because their duties in the world require that when they leave college, they should enter the study of those practical and graver pursuits which they are to work out subsistence or achieve distinction : but women have not this apology for leaving aside deeper research. *To learn* is, next to living, the great business of this life, nor do we doubt, if we may argue from analogy, that even in the world to come, to learn, with the inestimable advantage of enlarged powers, and heavenly teachers, will be the

occupation of the blessed; for where knowledge is infinite, the pursuit of it is necessarily eternal.

Nor is it very material to decide on the selection of a subject; let natural taste or the convenience of circumstances direct the choice: if music is the pupil's forte, she may follow up the practice into all the science of composition; she may study its history; its progressive character from the reed of the Arcadian shepherd to the organ of the eleventh century: she may analyze the peculiarities and compare the merits of our great composers, and form her own productions on the model of her favourite author. The field is ample, and will find her not only constant occupation, but a rich harvest.

Painting may be followed up with similar energy and similar success, and with the additional advantage that there are no assignable limits to practical proficiency. Languages open a still wider source of interest, and if combined with antiquarian research, will prove an inexhaustible fund of varied knowledge. Mrs. Somerville has proved to us that even science in all its unfathomable depths, cannot baffle the curiosity or defy the power of female intelligence. The garden, the field, the forest, will each supply ample food for a hungry mind, however insatiable its cravings. In a word, we cannot cast our eyes in any direction, without lighting upon some object that will suggest matter for daily and systematic study, even were life once more extended to its antediluvian limits. It is the disposition alone, not the opportunity, that is wanting.

Literary composition is a never-failing resource, however staggering the suggestion will at first sound to the female ear. "Indeed I have no ambition to set myself up for a *blue*. I would rather leave all that to Lady Blessington or Mrs. Norton; it is quite beyond me." And if it is supposed that we content-

plate her occupying such a space in the public eye as either of the distinguished ladies she has named, we quite agree with her; it is far from probable, and by no means desirable were it otherwise: yet there are compositions by no means ambitious, but far more useful than novels or sonnets; composition is an art, not a natural gift, and like all other arts, to be acquired by study and perfected by practice: it is an art too in several of its branches, in which women may particularly excel; we have only to mention the names of Taylor, Markham, or Marcet, not to revert to Edgeworth, Burney, More, and others, who half a century ago shed a peculiar lustre, soft and cheerful as the light of a spring morning, upon the literature of their day. Years of practice may roll over before an elegant fluency of pen is acquired; even perspicuity of style and lucid arrangement are not attainable without much labour; splendour of diction and poetical imagery are often not attainable by any effort; but neither are they necessary, nor always appropriate to the subject: but good sound sense conveyed in simple and correct language, is always of sterling value, and strange to add, has not unfrequently the charm of novelty. It is the ruin of many a useful writer to assume that he *must* be showy, antithetical, and brilliant, to be efficient: that like the man in the play he must always be "found in a striking attitude!" Nor is there any dearth of subjects suitable to a woman's pen. There is scarcely one of the many subjects which have only been hastily noticed in these pages, that would not of itself form a copious text for a volume, if fairly followed out in all its ramifications, and a text on which a sensible woman could expatiate with advantage: infant education is in a measure her peculiar province, which it is profane to invade, and all female education is a legitimate field for the exercise of her instructive powers. We em-

phatically repeat that the disposition alone is wanting. To induce this disposition the pupil should be reminded that it is in its more advanced and abstruse stages that study begins to repay itself: at first all is difficult, tedious, and perplexing; we cannot sometimes perceive the practical use of the steps we take; we cannot always persuade ourselves of the necessity of given rules and principles; we work mechanically, like a man who only models the wheels of some complicated engine, and makes them to order, of a given size and shape, with no conception of their action when all are joined together: but when we advance beyond a certain point, then we share the satisfaction and the triumph of the master engineer on finding that by this combination he has accomplished a power of stupendous and perfect operation. When Watt brought his steam engine to perfection, can we doubt that the pleasure of success repaid him ten thousand times for all the laborious calculation that preceded it?

We will throw out but one more suggestion: the governess cannot be too intent on impressing her adult pupil with the important truth, that the mind may not be left unoccupied with impunity: there is no moral maxim more certainly established than this, that the intellectual faculty cannot remain inactive; we have slightly glanced at this peculiarity of the mind in reference to another subject: it is necessary to recall it here: if our thoughts are not directed to what is useful, they will spontaneously fly to what is mischievous, for occupied in some way or other, they must be.

It is a very common mistake with many, old as well as young, to assume that their thoughts have a self-will peculiar to themselves; a sort of separate and independent existence of their own, which disdains control; a self-detaching power from that curious compound of mind and matter, which is designated by

the personal pronoun "I." Acting upon this mistake they say that they "cannot fix their attention on anything; they cannot collect their thoughts: they will have their own way:" even children may be made to perceive the infinite absurdity of this favourite theory, the most mischievous as well as most absurd that ever served as an excuse to conscience; for bad thoughts, if yielded to without resistance, will inevitably lead to bad actions. There is no part of ourselves so obedient to our will as our thoughts; a child in the middle of a lesson will be thinking of its play, but tell that child in the middle of its play to think of its lesson, and it will do so: not with pleasure perhaps, but with success. Call to you a lad that has just on the instant caught out his companion, and thrown the cricket-ball into the air with triumph, to give fresh proof of his dexterity; ask him to explain the theory of gravitation, and if he has read so far, his thoughts will be instantly with Newton. It is this imperial domination over the subject-matter of thought that marks the broad distinction between wise and foolish men—the former command their imagination, the latter are enslaved by it.

When we hear of high and inflexible principle, it is always resolvable into this, that a good purpose, pursued on rules of which honour and conscience approve the rectitude, is constantly kept in mental view, and thus all that is wrong or vicious is excluded; it cannot enter a mind that is already filled with better thoughts; there is no room for it.

But the pursuit must be habitual; not taken up at an idle hour to remove ennui: occasional occupation will not suffice to preserve the *fortitude of attention*: if it is true that systematic and laudable pursuit precludes the access of idle thoughts, it is certainly not less so that the habitual indulgence of idle thoughts, more especially when encouraged by frivolous read-

ing, as effectually precludes all useful occupation: no man is so vicious as the habitual idler, and none so moral as the habitually industrious; there is no intermediate state, for our nature does not admit of any compromise: there may be degrees of industry; attention may be intermitted; but the daily devotion of hours to studious occupation, more or less in number according to health or paramount engagements of duty, is not less essential to purity of mind than to happiness and serenity of disposition.

Nor is it unimportant to bear in mind that the very excellence of attainment that repays pursuit with pleasure, cannot be reached without *constancy* of application—"unstable as water thou shalt not excel:" if we languish away one day in desultory occupation, expecting to make up for it to-morrow by redoubled energy, if we fritter away time till we find nothing left for art or science but a few odds and ends of hours, all hope of excellence is gone; inconstancy is a failing fatal to perfection; it leads to a false and self-delusive estimate of improvement, and when the self-delusion is confessed, then to an abandonment of the pursuit. "It is true I did little or nothing yesterday; the weather was so fine mamma wanted me to go out with her to make some morning calls; and then when we came home, there were so many visitors; so that what with one thing and another, before I could fairly open my books, it was time to dress for dinner; but I have done better to-day, and intend to work hard to-morrow, for I am conscious that I get on." But when to-morrow comes, there are similar excuses for a fickle purpose always at hand, and at last when a rainy day deprives her of all apology, the young lady finds that she has forgotten half she had read, and must begin again: two or three self-created disappointments of this kind fill her with despair. "She finds she has mistaken her sub-

ject; she never can master it; she will try something else;" thus she wanders from flower to flower, but collects no honey. We have quoted one eminent divine for a definition of education: we will steal a passage from another, not less distinguished by piety, judgment, and sound learning than Watts. The late Mr. Venn observes—"Even in childhood may be traced a perpetual fluctuation of inclination; an insatiable eagerness after something new; an ardency in every new undertaking and a hasty dissatisfaction with it: I need not however dwell upon this head, except to warn parents and instructors of the necessity of using every endeavour to check such an unhappy disposition in their infant charge. Let them beware how they cherish or indulge it, for it is a disposition incapable of bringing anything great or good to perfection, and which entails disappointment, disgrace, and misery upon its possessor; no obligation can be greater than what is due to an instructor who has carefully laboured to give steadiness and perseverance to such a natural disposition."

CHAP. XXXI.

SELF-MANAGEMENT.

We are prepared for the complaint, "You have abundantly lectured mammas and our pupils, but you have said as little on the subject of 'the governess,' as may be."

Except in relation to mammas and their pupils, there are no peculiarities in the governess's position that render the preceding pages useless to herself: she may apply all our suggestions to her own case, and will equally derive advantage from them, if they are sound and judicious. Though she is a governess

she is still a woman, and generally young : and if she is equal to the moral and elegant tuition of others, she is still *a lady* in our opinion, whatever may be thought of it in Grosvenor Place or May Fair. She may also become a wife and a mother, and in every one of these characters she falls within the scope of our previous remarks. But we admit that there are circumstances peculiar to herself that require peculiar advice ; the most important of these circumstances is the half-acknowledged caste of her social position.

An instructor must never speak under excited feeling ; yet we cannot maintain our didactic calmness without difficulty, when we advert to this contemptible feature of fashionable life ; contemptible is too mild a term ; it is degrading in any woman, whatever be her rank or station, to regard as her inferior one whom she entrusts with the most important of female duties, and considers worthy of the trust. In the eye of reason, the governess who *can* teach is superior to the peeress who cannot teach ; common sense tells us that the instructor is more worthy of respect than the instructed. When the pupil attains the same or superior knowledge, their relative position is altered ; yet even then, a generous mind will for ever retain its early reverence for its instructor.

How much more then, ought the parent, who, by retaining the services of another, confesses his own incapacity, to respect and honour him whom he appoints his deputy ! Does he desire learning for his child ? how can he slight him who is able to impart it ? Is he anxious for his moral and religious improvement ? how can he despise the man that he thinks worthy to promote it ? Is it his ambition that his heir should be distinguished in manhood, for his high honour and untainted probity ? what should be his estimate of the tutor to whom he entrusts the formation of his principles ?

There is no distinction between the cases; the charge of the daughter indeed, is of the two, the most delicate and important, for error in female tuition is always irreparable, and often fatal to honour as well as happiness. We are among those who hold that mothers can never devolve the maternal care of their daughters upon others, unless in mere accomplishment, without self-condemnation; by the very act of delegation they admit their own unfitness for their highest duty, and the moral superiority of the delegate: talk of "engagements!" what engagement can be put in competition with the nursery and the school-room? of "society!" where is the society equal to the endearing companionship of our offspring? of "conjugal duties!" where can devotion to the husband be exhibited so grateful, so soothing, and so honourable, as in the nurture of the children for whose daily wants he is providing? But if we are in error, and if usage does peremptorily exact this maternal substitution of another, we cannot be wrong in maintaining that the representative of the parent is at least equalized in station to herself as the recipient of such an important confidence. Heraldry supplies us with a curious illustration of the principle; whoever has been vicegerent of the Crown, even over the most insignificant municipality, derives a permanent precedency over others of the same degree, and in some instances, of higher rank. Thus the mayors of London, York, and Dublin, though their office is only annual, by virtue of having executed a royal trust, take rank before the eldest sons of baronets; governesses certainly can assert no heraldic privilege, but they may fairly quote the precedent in proof of the permanent value of honour reflected by high trust.

Those whose pride cannot stoop to acknowledge the paramount pretension of literary or mental superiority, and absurdly think that £5,000 a-year is

more excellent than a cultivated understanding, or "Your Ladyship" more honourable than grace of mind and person, may allow some weight to the consideration that every woman who can train a girl in the deportment of a lady, must necessarily enjoy the essential attributes of the class. In fact, it is well known that the large majority of governesses are ladies by birth, no less than by education; many have been born in the baronial halls of their ancestors; many have been nursed in the lap of hereditary affluence; many can boast of paternal honours won in the battlefield, or of paternal distinction achieved in the Senate or the Church; and is it because the vicissitudes of life have blighted fortune, while they have embellished character, that their equals in birth should despise them? or because, with true nobility of soul, they prefer the scanty independence which exertion can procure, perhaps for widowed mothers and orphaned sisters as well as for themselves, to hanging on the grudging charity of wealthy relatives?

It is in this equivocal and most unjust position that the governess too often finds herself, and hence the necessity for her studying that *self-management* which may enable her to sustain her arduous duties with cheerful composure. Among very many scenes that have come to our knowledge, we will mention only two; they will serve to vindicate the severity of our tone.

It was a rainy November day; Miss Turner was engaged with the children when the servant knocked at the school-room door, and informed her that "My lady wants you immediately, ma'am." She had scarcely closed the book before her, when "my lady's" maid entered: "Her ladyship is impatient to see you, miss." She hurried down to the drawing-room, apprehensive of some sudden illness, and perhaps a little excited by the apprehension.

"Miss Turner, I have sent you a dozen messages: why did you not obey my summons?"

"I came the instant I heard—"

"Oh yes, yes! you always come on the instant, but you are never in the way; you must go for me to Swan and Edgar's, and buy me some gloves; your hand is just the size of mine you know."

"Your ladyship forgets the children."

"Pshaw, nonsense! Jemima can take care of the children for half an hour; so get ready at once."

"Certainly, if you desire it, but (looking anxiously out of the window) it is raining hard!"

"Well, and if it is? surely you are not afraid of a shower? or perhaps you wish me to call a coach for you?"

"If your ladyship will kindly allow Thomas to do so, I shall be very glad."

"My ladyship will allow Thomas to do no such thing; I can't spare him to-day, but Jemima will lend you an umbrella, and her cloak too, I dare say, if you ask her."

And accordingly the poor girl was sent out in a pelting storm of sleet and rain, merely because she had the misfortune to have as small a hand as Lady G. As might have been expected, she was laid up with a severe cold, no coach ever being visible in bad weather, and being obliged to remain with wet feet for ten minutes in the shop while she tried on half a dozen pairs. The next day she was confined to her bed, and Jemima was perforce, obliged to preside in the school-room: but children pay little respect to such deputies, and hence it naturally occurred that when Jemima's back was turned for a few minutes, one of them lighted the taper to amuse herself with the sealing wax: happily she dropt some melted wax on her hand at the same moment that she set fire to her frock: the scream brought immediate assistance

before any serious mischief was done. But the poor invalid nevertheless, paid the penalty. Scarcely had she resumed her accustomed duty, before she was again summoned.

"It is clear, Miss Turner, that your health is not equal to *your place*, and as we have no accommodation for sick people, you had better leave us before you have a relapse."

"It is only a temporary cold, ma'am; brought on by my wet walk."

"Oh! I understand you; you would throw the blame of your illness on *me*! as if any young woman of four-and-twenty (that's about your age, I think?) could not walk half-a-mile in a shower of rain! but, however, I can't have my girls burnt alive because their attendant (I beg pardon, governess I should say) can't walk a hundred yards without taking to her bed! so we will settle your salary to-morrow, if you please."

And Miss Turner was dismissed accordingly!!! yet the young lady thus superciliously treated was the orphan daughter of a dignitary in the church!

To comment on the supercilious insult of the tone, or the cruel inconsiderateness of the whole transaction, is needless. We were at some pains to inquire into the provocation that might have been offered, but we could learn of none, and the presumption was that none had been given, as she had retained her situation for more than ten months, though often compelled to submit in silence to similar insolence.

The second case that we have selected from our budget is yet more gross, and the chief actor in the same was also, we regret to say, a lady of rank: had we not received the tale from indisputable authority, we could not have attached even momentary credit to it.

Our names are all fictitious, so it matters not how

we call her. Lady Mary had engaged Miss Davenport for her governess only a month or two previously to an intended visit to Geneva for six months, but she never mentioned the journey she had in view till some ten days before she began it. Her ladyship entered the school-room shortly after breakfast with the abrupt communication—

“We embark for the continent on Thursday week, Miss Davenport; you will get yourself ready to accompany us.”

“To the continent, ma’am?”

“Yes, to the continent—is there any thing extraordinary in that? we shall spend the winter at Geneva.”

“And does your ladyship expect me to go with you?”

“Of course I do.”

“I am sorry you did not mention it to me in the first instance: I really cannot go.”

“Cannot go! why you do not surely suppose that *you* are to be put to any expense!”

“Certainly not, ma’am: I was not thinking of the expense, but the distance—the time. I cannot go with you: indeed, I cannot.”

Had she frankly avowed the honest truth, we would fain hope that the rest of the scene would have been spared; she was engaged to be married, but was partly ashamed to own it, and partly afraid lest the avowal should endanger her appointment. Lady Mary coloured up with resentment, and paused as if to find words to express it, while poor Miss Davenport trembled with agitation.

“So here, upon the eve of embarking, I am again to look about for some young woman” (that is always the emphatic phrase to mark contempt) “who will condescend to take a continental tour! I should as soon have expected my cook to disobey me! however,

I will give you half an hour to determine : you either accompany me, or you leave me to-day !”

“ I was not engaged to travel, and therefore I decline it at once.”

“ Then you will quit the house in an hour.”

“ Your ladyship cannot be serious ? you know that I have no friends near town ; I will write to them to-night.”

“ I *am* serious, and you shall find me so too.”

And thereupon she left poor Miss Davenport to herself, having sent away the children at the commencement of the interview : nor did they return ; they were sent to a relation's house, and Miss Davenport employed herself in writing a full explanation to her friends. At two o'clock, the usual hour for the school-room dinner, there were no preparations made, and after waiting a considerable time, she rang her bell. The servant answered it, and informed her by Lady Mary's order, that the children were gone to dine at their uncle's. Miss Davenport concluded that she was to dine with the family at six, and took no more notice of it. Six o'clock arrived and yet no intimation of dinner, and she again rang her bell. “ Lady Mary was also gone out to dinner.” “ Then bring me some tea to the school-room, for I can do without my dinner.” “ Pray forgive me, miss, but my lady has given orders that nothing shall be taken up to the school-room.” “ Well, take it into the dining-room.” “ It would be as much as my place is worth, miss ; my lady will allow nothing to be served.”

And now the truth came out ; she was to be starved out of the house, as the most summary process of ejectment ! The plan of course succeeded : the poor girl was obliged to leave this Ugoline mansion and take refuge with a tradesman's family, but for whose *humanity* she might have famished in the station-house of the police. She obtained pecuniary redress

by legal measures, but what could compensate her for the wounded feelings?

It has often been said that even an angel should not be trusted with irresponsible power; and we fear it is the truth that too many of our earthly angels abuse the domestic power which they possess over their governesses, simply because it is, in a great measure, irresponsible. In nine cases out of ten they are destitute of friends to protect them, otherwise they would not be reduced to "governessing;" they cannot combine as menial servants do; they dare not appeal to a husband against a wife; they can still less give public exposure to their case, for that would preclude employment for ever. They are helpless, defenceless, remediless! and a proud, ungenerous mind is always too ready to presume upon their unprotected state. Alas! bad as this is, it is not the most deplorable part of their unhappy lot; we must not sacrifice truth to delicacy; we are compelled to say that the case is not unfrequent where the profligates of rank and fashion look upon them as fair prey, and trusting to the obvious hopelessness of their obtaining a fair hearing, or even seeking one for complaints that must for ever blight their prospects, add the insults of libertinism to the daily mortification of patronizing impertinence.

To avoid all these rocks and shoals, the governess has indeed a difficult course to steer: if prudence for an instant deserts the helm, she can scarcely hope to escape a wreck: and next to firm religious principle, prudence is her best safeguard. She must never allow herself to be taken unawares, or to forget her relative position to those around her. Home, among its many endearments, has not one more characteristic than its licenced self-abandonment, its utter freedom from artificial constraint; but the governess on duty is not domiciled at home, nor at liberty to assert its privi-

leges. She must thoroughly understand her true position.

It follows from what has been before said, that her position is a matter of arbitrary opinion, the estimation in which it is held depending essentially on the disposition and good sense of the employer. Well-bred people of honourable minds, and above all, those who have a just regard to the welfare of their daughters, will receive the governess not only with respect, but with consideration; on the same principle as a man of education and bienveillance is admitted, as "a gentleman," to terms of social intimacy with superior rank. Every governess of the class that qualifies her for the education of a gentleman's daughters, necessarily falls within similar privilege. Where on the other hand, she is brought into contact with employers of a different character, she must expect to find herself uncereemoniously if not superciliously treated as only a degree removed from the menial servant; she will be addressed in a style, if not in language, that is coarse; her quasi dependence will be thoughtlessly (and if highly accomplished, perhaps purposely) made perceptible every hour; she will be sent on errands with as little compunction as the foot-boy; she will be dismissed to the school-room with a nod, if not desired in terms to "make herself scarce," and summoned back again by the "upstairs bell" to silence a conjugal duet or soothe a twitch of the gout, with a song. Her privacy will be invaded every five minutes; her room changed every day; her discipline violated every hour. She must return by nine o'clock, if she obtains leave to visit a sick mother; she will be allowed to be absent on Sunday, if the day is wet; and may perchance obtain a week's holiday in the course of a twelvemonth, if the children fall sick with the measles; in travelling she will be allowed a seat *with* *Jemima* in the dickey, unless transmitted per

coach two days before to test the airing of the beds in her own person.

Whichever may chance to be her lot, the *prudent* governess will never allow her equanimity to be disturbed; though in the one case she will soon feel at home and at ease, as everybody does among well-bred people, she will not presume on courtesy to claim indulgences that may be inconvenient though not denied. The same delicacy that is exhibited to herself, will mark her conduct to others; she will carefully forbear from intrusion, and exert her tact to discover when her company is a seasonable relief to an insipid hour, or an inconvenient restraint on a conversation gradually assuming the tone of domestic confidence. She will be attentive without being officious, in matters ultra her department. She will avoid even the appearance of courting an acquaintance with those guests to whom she may be casually introduced as a member of the family circle: there are few points on which people are so sensitive as a growing intimacy between their governess and an occasional visitor, whether male or female; for it always threatens exposure of domestic privacy, and implies a claim to equality, which if put forward unnecessarily, provokes a check, even from those whose good feeling induces them silently to admit it.

Should the governess unfortunately find herself located with people of the other class that we have described, larger demands will be made upon her philosophy; there are few things in this life so difficult to bear with patience as half-suppressed contempt; yet the very pride that is offended may itself suggest the consolation. Whatever may be our station, a man who treats us with unmerited scorn, places himself below our level, and is unworthy of our resentment; more especially if his insolence is founded solely upon superior wealth. The pride of

"a poor gentleman" has often been the subject of dramatic ridicule, but with injustice: if his gentlemanly feelings have survived his wealth, it proves that fortune, with all her caprice, cannot rob him of his conscious worth, any more than she can invest with it him whom she has raised with equal caprice, to a station for which he was never educated. But this is taking low ground. In common with all her sex, the governess should cultivate that Christian lowliness which renders its happy possessor inaccessible to insult, and elevates woman to the highest order of humanity. It is a quality that disarms the hostility of even purse-proud insolence, and subdues haughtiness itself into unavowed admiration. It is not exhibited in humiliating meanness; in obsequious cringing to power, or rank, or in servile submission to upstart tyranny; on the contrary, it wears a dignity of its own; an emphatic yet gentle consciousness of propriety; a decided, yet unassuming complacency of rectitude, that cannot be disturbed while conscience whispers "I have done my duty." It is extraordinary how powerful is the effect of humble self-possession upon weak or vulgar minds; quarrelling is the oxygen of their existence; remove this vital element, and the termagant will instantly collapse like a frog in an exhausted receiver.

We have maintained that there is an intellectual parity of station between the governess and her employer, that entitles her to admission into the patrician circle: without qualifying our position in the slightest degree, we are bound to remind her, that this is precisely one of those rights which are tolerated rather than acknowledged by the majority of the aristocratic world; a right well recognised in the republic of literature and science, but always questioned by those *who can claim no freeborn privileges as citizens of that republic*: it will never do for one who is dependent

for subsistence on the good-will of acquaintance to run a tilt against the prejudices of society; prudence will tell her that she should carefully refrain from asserting as a right that which is usually conceded as a favour; and be equally careful to avoid the least indication of pique where the concession is ungraciously made, or illiberally withheld. Hence, exclusion from dinner parties, pleasure parties, and even family parties on peculiar festivals of domestic observance, ought never to be felt a fit matter for complaint; nor even for inward dissatisfaction. Her own apartments are *her* home, and she will act wisely always to consider herself as a casual *guest* in the drawing-room or the saloon. In proportion as she is a useful or an ornamental guest, she will find herself a desired one, but it is not quite safe for her, even in this case, to be too lavish of her company, lest she should eclipse her hostess; an offence which not one woman in a hundred is generous enough to pardon. Such close retirement is often wearisome, and sometimes depressing to the spirits, yet it has its compensation; it tends to secure the privacy of her own apartment, and to check the familiarity which leads to slighting language or offensive commissions; it also affords leisure after the children have retired to bed, and spares the evening parade at the tea table and the instrument; a parade for which fatigue or headache is no excuse with people who cruelly forget that the governess has been on drill all day: time too is thus gained for those epistolary communings with home, that afford the sweetest of all solace to a heart sunk with the exhaustion of mental labour and anxiety.

Yet more emphatically will prudence caution her against irritability at expressions or conduct that offend only because they are coarse: susceptibility of offence is a failing that always occasions misery to those who indulge in it; where rudeness is obviously

designed, or insult purposely conveyed, it is not to be expected that angry feelings will not rise; but the intention must be too clear for mistake before the show of anger is excusable. What does it matter, although the imperative mood may be too frequently indulged, or if requests should occasionally be conveyed in the form of orders? such vexations are not peculiar to her own employment: to witness the petulance, the supercilious assurance, with which fair creatures will sometimes visit a tradesman, turning his shop inside out, to equip themselves with an article that gives him a profit of sixpence halfpenny, is enough to stir the most phlegmatic bile; and yet how rarely do we see or hear of any disobliging reception! a surgeon is peremptorily summoned from his bed, with the thermometer at zero, to tell some "interesting" hypochondriac what ails her little toe, or perhaps her lap-dog's tail; in his heart he cordially wishes patient, and lap-dog too, in the infernal regions; yet he smiles, and bows, and probes, and courteously consoles, not for the paltry five shillings that will not pay his coach-hire, but because it is "all in the way of business." There is not an occupation of life whereby money is earned, in which *small-minded* customers will not presume upon "the favour of their custom" to address those whom they honour with it, in terms of insolent condescension or imperious command; yet men of business receive it all with unruffled brows, and scarcely deem it worthy a transient thought. The governess cannot reasonably expect to be exempted from similar trials of temper. All who live by the exercise of their talents are in some measure dependent; the physician is dependent on his patients; the lawyer is dependent on his clients; the author is dependent on his publisher (with shame be it spoken!); and the publisher is dependent on his readers. The whole social fabric is

built on mutual dependence, and where generosity is wanting, this dependent relation will occasionally be taunted with obligation. Yet this is not deemed just ground of offence, even by an irascible world; because there ought to be, and in well-educated professional people there generally is, an independence of mind founded on conscious talent, that sets them above such paltry provocation. It is assuredly self-degrading in the offender, and particularly where the insulted party is a young, unprotected, and unassuming female; there is cowardice as well as coarseness in taunting or contemptuous expressions to one who cannot immediately remove herself from hearing them, nor reply without defying a power that may work discomfort, if not permanent mischief; but such self-degradation should excite our pity not our anger, and serve only to remind the governess, that lowliness of mind becomes her sex no less than her station and profession.

The essential difficulty of a governess's position is to maintain the respect due to herself, while she never fails in the respect due to her employer; and difficult indeed it sometimes is; yet if this were all, her case would not demand much commiseration; attentive observation and faithful adherence to principles of duty, would extricate her from every dilemma, and carry her triumphantly through every trial. But there is a peculiarity in her lot that renders it far more painful than it is perplexing. *The governess has no home.* She has shelter—she has comforts—and in liberal mansions, she has luxuries; but her days, so far as she can call time her own, are spent in solitary confinement—she has no domestic society—in a word, *she has no home!* It is here that generosity is most in fault; even the most liberal and the kindest do not consider that if she *had* a home, she would not be with *them*. It is easy to say, “con-

sider yourself at home," but who ever does so? Men brought up with each other in habits of fraternity, college chums like Lovelace and Belford, may establish such a '*communauté de biens*,' but such welcomes between strangers are unmeaning courtesies, and impracticable even when sincere. Kindness may do much to soften introduction to an unaccustomed domicile; politeness may render the noviciate easy; considerate attention may prevent much trouble and annoyance in settling down with new people and new habits; but all this courteous good-nature, and inefficient as it is we wish it were more frequent, cannot induce the feelings which home, by a magic peculiar to itself, at once excites and gratifies. In this respect the unfortunate governess stands alone. In every other occupation, whatever it may be, the labourer has not only his hire, but his home: it may be a home of poverty, of discomfort, and even of wretchedness and want; but still it *is* a home, where his affections are centred and where his sorrows meet with sympathy and solace. The merchant returns there, and though the gazette has announced a failure that threatens half his fortune, finds comfort and relief; the lawyer, involved in anxieties and contentions not his own, and bewildered with ten hours' consultation on twenty different subjects, returns there and finds tranquillity; the statesman there finds a temporary repose from official turmoil and party conflict: in every class, home is a haven from the daily storm: the shopkeeper, the mechanic, the clerk, and even the day labourer amidst all his privations, all, in their way, enjoy some sacred hearth where they can warm their hearts, unfold their bosoms, and claim a sympathy that is never withheld. But the governess has no such refuge: her vexations, her troubles, her exhausted spirits, and shattered nerves, may find temporary oblivion on her pillow,

but there is no affectionate voice to offer comfort, no tender lips to kiss away her tears ; parents, brothers, sisters, are alike absent, and if she weeps, she weeps alone, unheard and unpitied ; if she smiles, there is none to reflect back and multiply her joy. The morrow brings back its dull routine, with all its cares and labour ; she wants even the equivocal relief of excitement, for day after day rolls on in monotonous occupation. People who think that an intelligent being requires no more than such aliment as will sustain animal life, will see no great hardship in this : perhaps they are right ; why should flesh and blood ask for more than good beef and plum pudding ? it is difficult to say, but still it is a melancholy fact, highly discreditable to human infirmity, that where beef and pudding are most abundant, but the mind most absorbed by higher matters, the supply of the animal wants is the least efficient to sustain the spirits, and brace the nerves for duty. People will be ill-natured enough to inquire, what right a governess has to gentle sensibilities and shattered nerves ? and again we are compelled to say they are right ; such luxuries are properly reserved by nature for the indolent, the self-indulgent, and the rich ! yet it does occasionally happen that unremitted anxiety will derange the nervous system, and that young women of twenty will turn their thoughts to bygone scenes of happiness and prosperity ; surely it is a venial sin to recall the days when a kind father fondled them in his lap, and deemed himself well repaid by their caresses for all his plodding self-denial ; when they too had a cheerful circle of brothers and sisters—now broken up, dispersed, and exiled, never to re-unite ; and if a tear will drop over the recollection, the heart must be hard indeed that would grudge the hysterical relief. Poverty is at the best, a bitter draught ; but when follows a reverse of fortune, and entails with it sepa-

ration, not only from accustomed luxuries but from parents, friends, and all we love—the disruption of all domestic ties—the laceration of all domestic feelings—and sends the youthful female abroad into the world to confront its pride, and struggle with its selfishness, and stand against its tyranny, what must be the cruelty that would grind down the poor suppliant for employ to the lowest shilling, and not content with covetous exaction, deny her the best feelings of our nature, and embitter her daily labour with asperity and contempt!

It is not without some hesitation that we remark upon another peculiarity in the governess's position, which demands a sympathy that it rarely receives: excluded as she necessarily is from social intercourse with her family and their connexions, her prospects of marriage are almost blighted: even if her personal attractions and intellectual acquirements are considerable, she remains secluded and inaccessible; nor can she encourage the approach of an admirer, however equality of station and similarity of taste may justify it, without exposing herself to censure, and perhaps to unmerited suspicion. There is no impropriety in the female wish to cultivate an acquaintance that may lead to a matrimonial engagement; on the contrary, it is the common and the natural object of all parents to give their daughters every fair opportunity of thus "establishing" themselves, as it is called: and it is difficult to say why the governess, who of all daughters has the most reason to covet such a change of her lot, should be expected to resign the wish with the resolution and the constancy of a nun. Yet it must be admitted, that consistently with her duty to others and with the general usages of society, the opportunity, if not the wish, must be denied to her, so long as *she is the professional inmate of another family*. Her *epistolary* correspondence is her own, and thus far,

none but her parents, if she has any, are entitled to intrude on her privacy; but letter writing goes but a little way in obtaining a lover, though it may assist in retaining him. She can receive no personal attentions; she can neither make visits nor permit them, unless under urgent and peculiar circumstances, without frank explanation of their object; and such an explanation would almost necessarily involve a resignation of her office, probably before any explicit avowal of his hopes has been uttered by her lover. This is a hardship peculiar to her situation, and a severe but an irremediable hardship. In proportion however, as it is remediless, it founds an additional claim of the governess to kind consideration from those to whose feelings she is bound to sacrifice the legitimate and highest expectations of her sex.

We should be unpardonable if, while on this subject, we did not advert to a matter closely connected with it, and which, in our determined truthfulness, we are obliged to say, reflects much shame upon our fair countrywomen of wealth and rank. Where, amidst our many rich foundations, and splendid hospitals, where is the asylum for the destitute, and broken-down, and lonely daughters of patrician birth? where is the home provided by fraternity of rank, and social sympathy, for the widow and the female orphan, born their equal, and once associating with the highest and the noblest on familiar terms of friendship? There are a few such places—at least we have heard of two, but how inadequate to the want! so far as we can learn, it is possible that a hundred ladies altogether may thus have found a shelter; we believe that we have rather overstated the number than otherwise; yet if there is but one, it will suffice to show the practicability of such a charitable scheme, and that the will and the funds alone are

wanting to carry out the principle to the fullest extent that the case requires.

Let us descend to particulars. In all the higher professional walks, there are to be found multitudes of able and well-educated men who, though not destitute of energy or application, can do no more than maintain the decency of their station: they marry young, when the prospect of life is fair; but in these days of crowded competition, few can secure even an humble independence, and very few indeed can accumulate a fortune: in the army and navy, in the church, at the bar, and perhaps more than all, in the medical world, there are daily instances; at the age of fifty they begin to rise perhaps to something more than a bare competence, but generally too late to find their health still in an insurable condition, and scarcely able to pay the premium, if it is: at sixty the tide again turns against them; new men, and new systems, and newly-created interests, supplant them; their income gradually falls back, and at seventy they die, leaving behind them a widow and two or three unmarried daughters, for whom there may be scraped together some two or three thousand pounds, on the income of which they—starve! But this is the most favourable and by no means the most frequent case: it much more often happens that they die in debt, incurred not by extravagance, but by the sheer necessity of maintaining appearances, that they may at least have a chance of success. Nor let the man of rank suppose that the case is not his own: the professions are full of the scions of nobility; we heard of not less than seven baronets and honourable gentlemen at one and the same time attending the chambers of an eminent counsel as his pupils.

In what possible way can ladies thus left destitute, obtain their bread? Many no doubt, find aid from

wealthier relations—a humiliating and scanty aid in most instances; some get situations as governesses, and others earn a pittance by those accomplishments which they acquired in better days. But the great majority gradually sink into destitution, and not a few—we say it with the bitterness of shame for our country—are found in the public streets, the miserable victims of infamy and vice. First the superfluous remnants of wealth—plate, books, or furniture—are sold; then follow the watches, chains, and trinkets; then for a few short months, life is lingered out by begging-boxes and charitable subscription: the few pounds thus collected are speedily exhausted; the resource fails a second time; clothes at last are pawned for another week's subsistence, and finally the scene of misery is closed in a union workhouse, pride concealing its blushes under a fictitious name.


A stricken conscience will, as before, exclaim "It is exaggeration." We answer, "You know nothing about the matter, and your ignorance is a reproach." Some four years ago, it was our lot to discover an able and an honourable man, a barrister, reduced to such distress, that he had not tasted food for four-and-twenty hours, nor had he an article of value left wherewith to obtain it. Shortly after this, we fell in with a lady who had pledged every part of her dress but what she wore, to find a meal for herself and an orphan child. Our next acquaintance was with a widow and her daughter, once in a most respectable sphere, and closely related to a colonel in the army: they had been turned *actually* into the street, for ten shillings arrear of rent! Within this fortnight we were solicited for five shillings to make up twenty pounds to save the few chairs and tables of one whom we well remember meeting in the fashionable world, but who for many years has just kept body and soul together by her pencil. Yet all these and many other

cases we could mention, have only come to our knowledge casually, in accidental intercourse on other business. It is not with the well-educated as with those who are born in poverty; they are not clamorous for notice; they must be searched for, and if they are, they will assuredly be found.

This careless indifference to the needy of their class is the more unworthy, because it is peculiar to the higher orders. In almost every trade, there is some kind of provision made for its decayed members; something in the nature of permanent charity; even among the operative mechanics, there is the same esprit de corps, though generally charity is combined with some kind of compulsory insurance. It seems to be only the rich and the great who, if they do not like the bees, eject the drones to die, are at least willing enough to leave their unfortunate associates to perish, as no longer "one of us," should the vicissitudes of life eject them from their fashionable dwellings.

Yet the remedy is easy and simple; benevolence combined with insurance will supply it, not only in a liberal measure, but in a form divested of the humiliating character of alms. The experiment has been successfully tried by a very intelligent body of men, the law clerks of the metropolis, and it is now in course of trial by the Governesses' Benevolent Institution, a copy of whose terms of insurance will be subjoined to our concluding chapter: there has not yet been time for this most useful establishment to obtain charitable support sufficient to make its insurance as liberal as it ought to be, but its returns and advantages are far beyond those of any insurance office, and this excess can only be allowed by charitable donations, ultra the compound interest of their premiums. In reference to the object which we are advocating, it would be a large improvement of the plan to follow out the system of the charity at Bath, and erect pro-

houses for the reception of those who have insured
ing their season of prosperity, where they might
combining their incomes, greatly economize in fuel,
ndance, and rent, and yet each enjoy her separate
rd in her own apartments, on the college system of
universities. Even the moderate income of £50
annum would, on such a plan, permit of humble
forts as well as actual necessities, and what to
sons of their class is scarcely less important, the
ymment of them with the consciousness of independ-
t right, earned by their insurance in better days.
must it be forgotten, that everybody can insure
such an object without derogating from the re-
stability founded on reputed wealth or success.
ie occasion never arises for his widow or daughter
vail herself of the resource, it is no more, and
ld be deemed no more, than a charitable contribu-
for the benefit of his less fortunate professional
hren. We should gladly avail ourselves of the
ortunity of entering upon the minute details of
a scheme, but we feel that it is a digression,
gh closely connected with our subject. We hope
the suggestion will not be thrown away upon any
lers who have influence to induce the wealthy and
noble to take it up. Let it only be introduced to
world under auspicious patronage, and we are
vinced that funds will be amply provided, partly
a provident, and partly from benevolent motive.
offer but one caution to those who may undertake
not to begin too early in the admission of claim-
, however just their claims. Half these useful
ects are blighted in the bud from the charitable
ipitation of those who manage them: they forget
the interest of money in these times is very low,
accumulates very slowly.



CHAP. XXXII.

SALARY.

We have been told by some of the kind friends who have perused the proofs of the preceding pages, that we have taken too high a standard of excellence for the governess; that there are none who aspire to the capability which we have assumed for them, and that if any possessed it, they would never stoop to occupy such a subordinate station: but when we ask our friendly critics to specify the qualities or the accomplishments with which they would dispense, we find that we have only made a just estimate of the desiderated powers in a "first-rate" governess. One admits that in accomplishments she cannot be too perfect, though she questions the necessity of such high intellectual attainment; another recognises the necessity of a cultivated mind, but doubts whether such high cultivation consists with devoted attention to the fine arts; "I wish my girls to learn music, not moral philosophy!" a third will forgive the want of anything or everything, if her governess will only teach Mary and Jane to "converse and carry themselves as ladies should do." The intimate alliance between personal, moral, and intellectual excellence is but little understood by the world, even where they are most deeply interested in the combination; it is enough for them if they find some virtue that predominates, provided it happens to be that to which they have specially taken a fancy; for this they are willing to pay, even liberally; but fifty pounds a year is in their opinion quite sufficient for a single virtue, and beyond this, they want no more than "the little French, drawing, or playing, that any body can teach!" Hence it is that

multitudes of very inferior ability are found among the "governessing" body; and by their very number, they reduce the market price (if we may be allowed the expression) so low that the claims even of the pre-eminent are unfairly measured by it. Clever daughters of small tradesmen will pick up a quantity of superficial knowledge at a boarding-school at Hackney, and on the strength of it, offer themselves as governesses at twenty pounds a year; French girls, whose flippant frankness passes current with the ignorant for good style, will take charge of half a dozen young ladies for half the money, and teach them bad French and worse morality into the bargain; and too often the timid and retiring orphan who only seeks a shelter, is glad to purchase it at a salary merely nominal, distrusting the title which her untried abilities may give her to stand out for better terms; from such sources the market is overstocked, and it is unfortunately a trait of our national character to buy all we can at the cheapest market!

But every good housekeeper knows that the cheapest goods are seldom the most economical: and like cheap goods, such governesses do not usually "wear well." At first all seems to go on right: the effects of education, whether good or bad, require time and observation to detect; after a year or two, deficiencies begin to be discovered, and then it is perceived, often when too late, that too high an estimate cannot easily be formed of the qualities requisite for sound tuition. Our standard will not be deemed too high by any who have experienced disappointment, when their daughters have arrived at puberty under inferior instruction.

But if our estimate of qualification is just, is not the remuneration usually given for the services of such governesses, most unjust? We have inquired with much diligence into the usual terms on which ladies of unquestionable talents are engaged: in some few in-

stances we find that salaries are given to the extent of £200 per annum; in one case we have heard of £400, and in three others of £300: these are rare cases; the average salary of the most accomplished does not exceed £120, and except among those whose merit is too acknowledged to admit of bargaining about terms, £80 per annum is deemed a full compensation for the best services a governess can render: thus mothers of rank and wealth consider their maternal duties of so little importance, that they pay less to their delegate for performing them, than to the man cook who serves their table, or to their milliner for a drawing-room dress!

The injustice of this scanty compensation will be more apparent when we consider the personal expences to which the governess is necessarily exposed: she should not dress extravagantly, it is true; but still her wardrobe must be of the same general character as that of other ladies; she must dress like a lady, travel like a lady, and in all her petty expenditure, pay like a lady: add to this, she requires an occasional replenishing of her library, her portfolio, or her music desk, beyond the need of most ladies: these expences are exacted by the necessity of keeping up appearances with the world, and consequently ought fairly to be taken into account by all who desire to act with justice; there are other considerations with which her employer has strictly no concern, but which, with liberal minds, will weigh largely in their pecuniary arrangement. We understand from the reverend gentleman who acts as honorary secretary to the Governesses' Institution, that in the great majority of cases in which they have been called upon to render aid, distress has originated in the application of all earnings to the support of destitute relatives. Widowed mothers, and orphaned brothers and sisters of too tender an age to do anything for their own main-

tenance, are the usual drains upon a governess's purse. It is for them, not for herself, that she encounters the drudgery of the school-room, exhausts her strength, sacrifices the bloom of youth, and worse than all, exposes herself to the supercilious bearing of illiberal and ill-bred people. A forlorn mother, a starving sister, have indeed heavy claims on the affection of a generous heart, and to meet these claims, many with heroic devotion undergo suffering and privation which their comfortable employers would not endure for ten times eighty pounds a year, though perhaps fully capable of equal fortitude and equal generosity if reduced to similar circumstances. But in the full tide of prosperity they will not think of these things; they will not even inquire into them, and without inquiry, how are they to know of them? We can assure them that there are many, very many among those to some of whom, possibly, they are indebted for all the elegant accomplishment and moral advantages they enjoy, who in the decline of life are paying the heavy penalty of injured sight, and too frequently loss of understanding, for the faithful zeal with which they have discharged their duties to their pupils! If they doubt our assertion, we refer them to the Rev. Mr. Laing, the secretary of the Governesses' Institution; he will confirm it to its full extent: and what, we ask, ought to be, what *must* be the inward feelings of every Lady Mary and Lady Anne, or other fair ornament of the saloons of fashion, if she knew that the kind instructress of her youthful days was pining away in the wards of Bethlehem Hospital, the wretched retreat of premature infirmity and a darkened mind? what ought to be her remorse, if by her careless and ungrateful indifference to the fate of one whom she should ever regard as more than a foster-mother, she knows it not, till solace and assistance come too late!

We admit however, that, viewing the matter in a

strict business light, the employer is in no wise bound to advert to such collateral circumstances as essential ingredients in the question of remuneration ; but there is a further ground of claim that ought even in strict equity to be considered, wherever the engagement is intended to be permanent. We have learnt from the same high authority, that few ladies can obtain situations as governesses after they have passed the age of forty : hence, excluded as they are from almost every chance of marriage, their only means of securing even a pittance for the support of age, is by laying by a considerable portion of their salaries : men only begin their professional harvest at forty, and often not till later ; women must then begin to draw upon their garners for daily supplies : in their anxiety to obtain employment where competition is so great, girls of twenty are very loth to stand out for better pay, if the sum which they first ask is resisted as too much. But surely it becomes those who treat with them, and who are for the most part in circumstances that make the difference of twenty pounds of small account, to reflect upon the necessity of this annual insurance for the future, before they attempt to bate down the offer to the lowest possible farthing that will be taken : it is most ungenerous to forget it.

We are anxious to raise the scale of payment for the sake of those who receive it, but by no means for their sake alone : it is too much the fashion in modern times to stint professional remuneration, and we find the most clamorous among these economists are men of narrow education themselves : a low-bred, illiterate man cannot understand why his " parson," his " doctor," or his " lawyer," should be better paid for his time than himself ; he has made a fortune by petty accumulations and small gains across the counter, and why should others receive a guinea, when he *would* have been too well contented with half-a-crown ?

There never was a more fallacious economy ; if pushed to its full extent, parsons, lawyers, and doctors, would soon cease to command the confidence of the community, because they would cease to deserve it : we have men of honour, talent, and learning in the liberal professions, solely because their just profits afford a sufficient inducement to embark in them : abridge the inducement, and you will be quite as much overstocked, but with ten rogues and twenty fools for every honest and able man ; which after all, is about five times the proportion that obtains at present.

Exactly the same reasoning applies to the case of the governess : many, perhaps most of them are at present driven into the profession as the last resource but the workhouse : but of these, many are self-educated to excel in it, and yet larger would be the number, even of the pre-excellent, were the profits an adequate inducement to embark in it : so desirable a result would be far more beneficial to the youthful generation than to the governesses themselves ; for we verily believe that three-fourths of the faults and follies which we have exposed with some severity in our earlier pages, are attributable to the ignorance and corrupted taste of inferior teachers, who are content to receive the pay and put up with the usage of menial servants, regardless alike of the dignity of their office, and of the infinite importance of maintaining by it their just influence with their pupils. We have scouted all false pretensions and all puerile sensitiveness to offence, but unless the decorum of respect is exacted, all authority, and therefore all discipline is gone : respect in this covetous and mercenary world, is rarely yielded to thirty pounds a year !

We really know not how to advise on any plan of economy for a lady with an income of fifty or a hundred pounds ! yet for her own sake she should at least acquire the resolution to retain some portion of

salary, scanty as it is, as the means of insuring a provision for the future: her destitute relations may require the surplus, but to this extent it is a paramount duty to herself, and possibly even to them, to guard against calamity; the arduous nature of her profession will certainly, sooner or later, bring on a lassitude, if not actual illness, that will demand relaxation; if she then finds herself without the means of securing aid in the hour of sickness, those for whom she labours will suffer with herself. It requires fortitude to say "no" when those we love are in difficulty, and there still is money in our pockets: yet "no" must at times be said, even though the better feelings may be wounded by the refusal. Where no such claims exist, then insurance with the Governesses' Institution becomes a paramount duty; one who is so often compelled to practise self-denial in far more serious matters, can scarcely feel it difficult to resist temptations to extravagance; if conscious of weakness in this point, her prudent course is on receiving her salary, to put whatever money she can spare out of her own reach by immediately investing it, either in a savings bank, or insurance; sometimes many a pound is saved by the trouble required to get at it: we strongly recommend her in no case whatever, to lend her little hoard to private individuals, or to speculate with it in any of the manifold scheming projects that every day ushers into notice: no rate of interest however high, can balance the risk of losing two or three hundred pounds, when that is the sum total of our wealth! and the risk of loss in all such cases is about ten to one against the lender.

Governesses are often ignorant of a privilege that is universally conceded to them by the usage of trade: they are entitled to purchase books, instruments, music, and everything that may fairly be deemed an implement of their trade, at the trade price, and this is

usually from 20 to 25 per cent. below the retail price. In the purchase of a harp or piano, this is no trifling advantage, and in this way a considerable and very legitimate profit may frequently be made by those who will be at the trouble of qualifying themselves to judge of the merits of an instrument. We mention this more particularly because many people will not grudge a governess the opportunity of thus improving her scanty income, if they are apprised that they may, without injury to the trader, or inconvenience to themselves, put twenty or thirty pounds into her pocket by employing her to buy a new piano for them.

There is another hint that may be serviceable; governesses are legally entitled to compensation when dismissed without notice, and without an adequate cause: the sufficiency of the cause is, of course, to a certain extent, a matter of arbitrary opinion, but not altogether undefined: gross negligence, moral indecorum, or decided incapacity for duties previously explained, are sufficient reasons for abrupt dismissal; a contumacious resistance to the accustomed and proper habits of the family would also come within the definition; and generally, any eccentricity of tutorial discipline, so marked and peculiar as to warrant parental distrust, would be deemed a sufficient reason for discharge without the ceremony of notice: but where the governess is dismissed from caprice, before the expiration of the time for which she was engaged, or even for incapacity in subjects which she never undertook to teach, and which are foreign to the ordinary course of education, or for any trivial cause of mere domestic convenience, she is entitled not only to a quarter's or a half-year's salary, according as she is paid quarterly or half-yearly, but to compensation for board and lodging during the same period. This legal right may be controlled or qualified by any special agreement on the subject; but where there exists no

special agreement, she can enforce full compensation for the injury that she may sustain by her employer's caprice, when thus exhibited. Her legal rights are not even limited to this: the expediency of insisting upon them is matter of discretion, on which she will generally be more prudent if she consults her friends in preference to her solicitor: but we believe it to be unquestionable law that she may quit her employer without notice, and yet retain her right to the same compensation for salary, board, and lodging, as if discharged without notice, if her treatment is such as to vindicate the step on the ground of safety, prudence, or propriety. Thus, if she is subjected to indignities unbecoming her position, as dining at the second table with upper servants, or having her letters intercepted, or if employed on menial occupations, not as requested kindness but as part of her habitual work, or even if her accommodation is such as in medical opinion to affect her health, or if the hours of meals or sleep are obviously unreasonable and incompatible with her proper duties, these and similar annoyances may justify her immediate resignation, without affecting her right to be indemnified for the loss sustained by want of notice. It need scarcely be remarked however, that in such cases the sufficiency of the cause for a step of such a decided character, must be even yet more apparent if possible, than where the dismissal proceeds from her employer instead of being her own spontaneous act. The legal right in all cases, depends so much upon circumstances, as they may be viewed by an unprejudiced eye, that it is never prudent to depend on her own view of them, nor even to rely altogether, on her own statement of them. It is extraordinary how prone we are to misrepresent facts, even with the most honest intention of stating the truth, when we feel ourselves the aggrieved party. We feel it a duty,

however, fairly to apprise the governess of her rights, leaving it to her better judgment to decide on the extent to which she may prudently carry them.

We must acknowledge that in thus describing the office of the governess we have had a sickening feeling at heart, such as we have not experienced in tracing any other department of active life. We began with defining her true position; we explained and reprobated her ordinary reception; we proceeded to chalk out the qualities she should possess, the duties she should perform, and the principles on which these duties should be undertaken and discharged; and at every line we have involuntarily asked ourselves the question, "In what does it all end?" It is indeed, a painful and a perplexing question; in every other human pursuit there may be found the encouragement of expectation; an expectation often visionary, and rarely satisfied, but still it is well sustained by the success of others, and has no impossibilities to surmount. The servant may become master; the labourer may rise into an employer; the clerk may change his place for principal; the shop-boy may conceal his apron in the robes of mayoralty: to the artist, the mechanic, the man of science, there are assigned no limits within which the hope of wealth and honour and fame must be restrained; but the governess, and the governess alone, though strictly a member of a liberal profession, has neither hope nor prospect open to her in this world, beyond a possible alliance with an inferior, or a bare pittance for existence in the decline of a life prematurely drawing to its close: exiled from her circle, separated from her friends, secluded from society unless by the toleration of good-breeding, all that in an earthly view promises

comfort, advancement, or happiness, seems denied to her both at present and in future—all must be sacrificed as the only price by which she is allowed to purchase the possibility of existing without loss of caste, if not moral degradation! She is reduced to the status of a nun, without even the reverence which sanctity commands, or the exemption from trial and temptation which the convent guarantees. Wealth is unattainable, distinction is hopeless, even were it desirable; and that which ought to be the goal of female ambition, honourable maternity, is all but forbidden fruit!

Yet even with this blank and dreary prospect for the future, there is to a well-strung mind much that is gratifying in the daily occupation. Considered abstractedly, there is scarcely any business of life that carries with it so much that is curious and interesting as the formation and development of infant character. Every parent is delighted to watch the progressive advances of his children; at first he is contented to observe with complacency their growth—their animated looks and sprightly gestures; then he exults in their intelligence and intellectual expansion; and his triumph is complete when in maturity their worth and talents become acknowledged: he has launched them in the world successfully; his work is accomplished, and he awaits with resignation the hour when they will close his eyes. That there is much of instinctive love in this, cannot be disputed; but it is not less certain that the instinct of nature is far less powerful in producing the complacent feeling, than the successful result of unwearied assiduity in paternal care. So far as the feeling is independent of relationship, the governess may enjoy it too: this foster-maternity in morals is no less endearing than that of the nurse's breast, and where it is cherished on both sides, it is the sweetest reward of her arduous life: ~~not~~ is it un-

certain ; it must be admitted that there are to be found ingrates who can remember nothing of their early nurture, unless with resentment for fancied injustice and well-merited chastisement ; but such instances are not the rule, but exceptions to it. In most young people, and in girls especially, the affections of early days are permanent, and as in adolescence they become fully aware of the advantages they have enjoyed under kind and judicious tuition, gratitude gives force to affection. Wealth and reputation, and yet more, the domestic ties, may conduce much to our comfort, and something to our happiness ; but if there is one earthly satisfaction greater than another, it assuredly is to watch the intellectual growth of that tender plant which we have ourselves cultivated and nurtured to maturity ; watering, sheltering, and supporting it, till it expands in full bloom, shedding perfume and splendour all around it, while life endures : and here the metaphor fails us ; no analogy can represent the grateful feeling with which we may justly regard those whom we have successfully taught to look forward to eternal life, with humble hope and meek but steadfast confidence in merits not their own, and ardent aspiration for excellence infinitely higher than it is permitted to the noblest of human natures to attain in their transitory existence. This is a satisfaction more durable and more exalted than all the honours and all the riches of the world can give, and it is a satisfaction that the Almighty has mercifully reserved to cheer the spirits, and sustain the fortitude, and animate the hopes, and reward the labours of the parent, and the parent's delegate—the Governess.

By the following tables every lady can determine the age at which she would wish an annuity to begin, and the yearly payment, or the amount to be paid in one sum necessary to secure it to her ; and it should be understood that if she at any time prefers withdrawing her name, all payments she may have made will be returned to her, on three months' notice, without abatement, but without interest. The annuity will begin to be paid at the second quarter following the day when it becomes due, and should the lady die before that day, the whole of her payments will be returned to her heirs.

TO SECURE AN ANNUITY OF £50 PER ANNUM ON ATTAINING THE AGE OF

Age at com- mencing or terminating	FORTY.			FORTY-FIVE.			FIFTY.			FIFTY-FIVE.			SIXTY.		
	Yearly Payment.	Single Sum in lieu of Yearly Payments.	Yearly Payment.	Single Sum in lieu of Yearly Payments.	Yearly Payment.	Single Sum in lieu of Yearly Payments.	Yearly Payment.	Single Sum in lieu of Yearly Payments.	Yearly Payment.	Single Sum in lieu of Yearly Payments.	Yearly Payment.	Single Sum in lieu of Yearly Payments.	Yearly Payment.	Single Sum in lieu of Yearly Payments.	Yearly Payment.
18	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
19	8 11 6	138 2 0	5 19 6	106 9 0	4 2 0	79 15 0	4 2 0	79 15 0	2 16 6	58 18 6	2 16 6	58 18 6	1 19 0	43 4 0	1 19 0
20	9 5 6	143 5 6	6 6 6	110 9 0	4 6 6	82 14 6	4 6 6	82 14 6	2 19 6	61 2 6	2 19 6	61 2 6	2 1 0	44 16 0	2 1 0
21	9 19 6	148 13 0	6 14 6	114 11 6	4 11 0	85 16 0	4 11 0	85 16 0	3 2 6	63 8 6	3 2 6	63 8 6	2 3 0	46 10 0	2 3 0
22	10 14 0	154 4 0	7 3 0	118 17 6	4 16 0	89 1 0	4 16 0	89 1 0	3 5 6	65 16 0	3 5 6	65 16 0	2 5 0	48 4 6	2 5 0
23	11 10 0	160 0 0	7 12 0	123 6 6	5 2 0	92 8 0	5 2 0	92 8 0	3 9 0	68 5 6	3 9 0	68 5 6	2 7 6	50 1 0	2 7 6
24	12 7 6	166 0 0	8 2 0	127 19 0	5 7 6	95 17 0	5 7 6	95 17 0	3 13 0	70 16 6	3 13 0	70 16 6	2 10 0	51 18 6	2 10 0
25	13 7 6	172 4 6	8 13 0	132 15 0	5 14 0	99 9 0	5 14 0	99 9 0	3 16 6	73 10 0	3 16 6	73 10 0	2 12 6	53 17 0	2 12 6
26	14 10 0	178 13 6	9 5 0	137 15 0	6 1 0	103 3 6	6 1 0	103 3 6	4 1 0	75 5 0	4 1 0	75 5 0	2 15 0	55 17 6	2 15 0
27	15 16 0	185 7 6	9 18 0	142 18 0	6 8 6	107 1 0	6 8 6	107 1 0	4 5 6	79 2 0	4 5 6	79 2 0	2 18 0	57 19 6	2 18 0
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31	20 19 0	214 6 0	13 9 0	165 11 6	8 6 6	124 1 0	8 6 6	124 1 0	5 7 6	91 13 0	5 7 6	91 13 0	3 11 6	67 3 6	3 11 6
32	21 6 0	171 15 6	14 12 6	171 15 6	8 18 6	128 14 0	8 18 6	128 14 0	5 14 0	95 2 0	5 14 0	95 2 0	3 15 6	69 14 0	3 15 6
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34	17 11 6	184 18 0	16 0 0	184 18 0	10 6 6	138 14 6	10 6 6	138 14 6	6 9 6	102 7 0	6 9 6	102 7 0	4 4 6	75 0 6	4 4 6
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36	21 12 0	199 0 6	21 12 0	199 0 6	12 3 0	149 2 0	12 3 0	149 2 0	7 8 0	110 3 6	7 8 0	110 3 6	5 0 6	80 15 0	5 0 6
37	.....	.....	.....	.....	13 3 6	154 14 0	13 3 6	154 14 0	7 18 6	114 6 0	7 18 6	114 6 0	5 7 0	83 15 6	5 7 0
38	.....	.....	.....	.....	14 8 0	160 10 0	14 8 0	160 10 0	8 10 6	118 12 0	8 10 6	118 12 0	5 14 0	86 18 6	5 14 0
39	.....	.....	.....	.....	15 6 6	166 10 6	15 6 6	166 10 6	9 3 6	123 1 0	9 3 6	123 1 0	6 2 0	90 3 6	6 2 0
40	.....	.....	.....	.....	17 9 6	172 15 0	17 9 6	172 15 0	9 18 6	127 13 0	9 18 6	127 13 0	6 10 6	93 11 6	6 10 6
41	.....	.....	.....	.....	19 9 0	179 5 0	19 9 0	179 5 0	10 15 0	132 9 0	10 15 0	132 9 0	6 19 6	97 1 6	6 19 6
42	.....	.....	.....	.....	.....	.....	.....	.....	11 14 0	137 8 0	11 14 0	137 8 0	7 10 0	100 14 6	7 10 0
43	.....	.....	.....	.....	.....	.....	.....	.....	12 16 0	142 11 0	12 16 0	142 11 0	7 10 0	104 10 0	7 10 0
44	.....	.....	.....	.....	.....	.....	.....	.....	14 1 0	147 18 0	14 1 0	147 18 0	8 1 6	108 8 0	8 1 6
45	.....	.....	.....	.....	.....	.....	.....	.....	15 10 6	153 9 0	15 10 6	153 9 0	8 15 0	112 9 6	8 15 0
46	.....	.....	.....	.....	.....	.....	.....	.....	17 5 6	159 4 0	17 5 6	159 4 0	9 9 6	116 14 0	9 9 6
47	10 6 0	121 1 6	10 6 0
48	11 5 6	125 12 0	11 5 6
49	12 7 6	130 6 6	12 7 6
50	13 13 6	135 4 0	13 13 6

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